THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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THE ANNUNCIATION OF THE BLESSED VIRGIN MARY.

"And the angel came in unto her, and said, Hail, thou that art highly favored, the LORD is with thee; blessed art thou among women."—*Luke* i. 28.

O THOU who deign'st to sympathise
With all our frail and fleshly ties,
Maker, yet Brother dear,
Forgive the too presumptuous thought,
If, calming wayward grief, I sought
To gaze on Thee too near.

Yet sure 't was not presumption, LORD,
'T was thine own comfortable word
That made the lesson known:
Of all the dearest bonds we prove,
Thou countest sons' and mothers' love
Most sacred, most thine own.

When wandering here a little span,
Thou took'st on Thee to rescue man,
Thou hadst no earthly sire:
That wedded love we prize so dear,
As if our heaven and home were here,
It lit in Thee no fire.

On no sweet sister's faithful breast
Wouldst thou thine aching forehead rest,
On no kind brother lean:
But who, O perfect filial heart,
E'er did like Thee a true son's part,
Endearing, firm, serene?

Thou wept'st, meek maiden, mother mild—
Thou wept'st upon thy sinless child,
Thy very heart was riven:
And yet, what mourning matron here
Would deem thy sorrows bought too dear
By all on this side heaven?

A son that never did amiss,
That never shamed his mother's kiss,
Nor cross'd her fondest prayer!
Even from the tree he deign'd to bow
For her his agonized brow,
Her his sole earthly care.

Bless'd is the womb that bare Him—bless'd
The bosom where his lips were press'd,
But rather bless'd are they
Who hear his word and keep it well,
The living homes where CHRIST shall dwell,
And never pass away.

KEBLE'S *Christian Year.*

TALES FROM REAL LIFE.

A DAY OF GLOOM.

"Although the day be never so long,
At last it ringeth to evensong!"

THERE are days in our lives in which, without any visible reason why it should be so, the tide of our spirit sinks far below its usual level: all our evils, real or fancied, swarm about us at once, and we fully assent to the divinely-inspired sentence, which says, "Man is born to trouble."

It is not at all necessary to feel the pushing and thronging of a rude world, to know how many inconveniences are found in life. If his fellows do not vex him, "man disquieteth himself;" yet, "What should you know of the trouble and misery of the world in this retirement?" has been often said to me. But it has been vainly said; "the whole creation groaneth," and the groan is heard as deeply in the shade of the forest, as in the heart of the city.

Now it happened that I sat down to write, on one of these—the spirit's *ember* days. I had been wearied with the sound of the melancholy bell, which had been tolling muffled all day;* and as night came on, and the lowered flags drooping heavily from the distant towers, could no more be distinguished, and the minute guns fired hour after hour, in answer to the deep knell; I became very gloomy indeed, and I lay awake listening; and when at last I slept, the solemn sounds mingled with my dreams. I thought, as I suppose most other people in the kingdom did that night, of the worthlessness of earth's treasure, and the changeableness of earth's certainty; and the impression continued strongly on my mind many days. The pomp and circumstance of the procession was different, certainly, I thought; there was the monarch of a mighty land himself, and nobles and princes as mourners; and banners and escutcheons, to show how mighty he had been, whom the purple pall covered; and partially displayed in the torch-light, were the white robes of priests, and the reversed arms of soldiers: but now the royal corpse is left, as valueless a thing, as unattended, in as deep gloom, as that of the peasant child; which half a dozen country girls, and its sorrowing father and mother, laid to rest, on that same stormy evening, in our bleak church-yard.

O LORD! in thy sight what is man, with all his pomp and pageantry! What are we! Altogether vanity. A high estate cannot defend, a low estate cannot shelter us from the hand of death; any more than from the miseries of life. And then—for it was a day of gloom—I went on to consider how fully it had been my lot to know what that word misery means. Nay, my gentle reader, do not smile so incredulously. One need not be gray-headed; one need not have accompanied Howard to Turkey, or even Mrs. Fry to the prisons of the metropolis, to understand that word. Sit down with me amongst the beautiful purple heath, visited by the wild bees, and the blue butterflies; and breathe the fresh air of our rugged hill, and look on the fairly-extended prospect; and know that man, the sinner, carries that within him, which, unpurified by GOD's grace, can defile the fairest scene. The fertile source of all wo springs forth in his heart; and as I have read—I forget where—the Cross is the tree of healing virtue, which alone can make the bitter waters sweet: Oh! would to GOD the secret were generally known; would to GOD all the broken in heart knew to whom to apply, as the healer of the wound. But so it is not. Many despair, as Hagar did, when she cast down her child under the shrubs, that she might not see his death; who will not open their eyes with Hagar, though the angel of the LORD points them to the gushing water. Oh! it is a melancholy world; there the sick unto death lie along the road, obstinately refusing to be healed, though there is balm in Gilead, and a physician there.

Then I remembered a story, which I heard when I was a child—and what we hear as children, we seldom forget—of one of those broken hearts which would not be bound up: it was of a suicide; and when the coroner assembled his jury, and the oath was to be administered, there was found no book in the house, which they could acknowledge as the word of GOD. What! not one copy of the good news brought from heaven to sinners; not one New Testament of Him who longs to be our Lord and Saviour JESUS CHRIST? No word of consolation? Oh! what a commentary on that unhappy being's miserable life, and yet more miserable death. No! on that awful occasion, the men shuddered as they sent out to borrow a Bible; and as they turned a hasty and terrified glance on the pale and bloody corpse before them; the most careless could scarcely fail to feel a wish too deep, too hopeless for utterance—"That thou hadst known in thy day the things that belonged to thy peace!" Have I vainly trifled with your feelings; uselessly lifted the veil from so awful a scene? The world in which you live, abounds with such; and my purpose in writing, is to charge *you* to lay hold on the hope set before *you* in the Gospel. The wind and the tide may be in your favor now; but you know not in how short a time you may have to say, "All thy billows and thy storms are gone over me;" "Deep answereth to deep." It may, therefore, not be unprofitable, having gazed for a moment on the miserable wreck, to turn from it with softened and humbled hearts, and inquire how the bark passes the waves of this troublesome world; when

"Hope, as an anchor, firm and sure, holds fast
The Christian vessel, and defies the blast."

Do you see those five very tall poplar trees near to the water's edge? A little way behind them, but concealed from us by the rugged side of the stone quarry, is a row of miserable houses—I will not honor them by the name of cottages—the wretchedness of whose outward appearance is but too faithful an indication of the misery, and I fear I might add in most instances, the guilt which dwells within. It is truly the worst part of the parish; yet bad as they all are, one at the further end, lower and narrower than the rest, is the most wretched of the dwellings: and there, bearing for many years a wasting and painful disease; enduring neglect, cold, and hunger—and one trouble greater than all the rest, with uncomplaining patience; with a fortitude unadmired by man, but not unseen by angels, nor unapproved by GOD;—lived and died at the early age of twenty-seven years, poor ESTHER. "The world has its objects of admiration," says Cowper, in one of the sweetest letters, perhaps, ever written, "and GOD has his objects of love; those make a noise and perish, but these weep silently for a short season, and live for ever." Such, I surely believe, has been Esther's enviable lot. She, I doubt not, through much tribulation, has entered into the kingdom of GOD. Shall I tell you what I can recollect of her story? Her distresses began early, for her mother died; and her father's family presently became the scene of all the confusion and discord which vice and misrule create. She appears to have been naturally of a gentle temper; and to escape from the daily scenes of violence, which she was obliged to witness—she married very imprudently, when scarcely eighteen years of age. I did not know her until long after this; but all my inquiries respecting her conduct at that time, lead me to believe, that although the full power of GOD's grace, as revealed in the Gospel, was not then manifested to her; there was yet in her, as in the young Abijah, some good thing toward the LORD her GOD. Her neighbors speak of her as having been peaceable, industrious, and honest; and with regard to her husband—if deep affection and true faith deserve return—her husband was heavily indebted to her, and a fearful recompense may be required of him. I will not linger over this part of my story—it is one of every day's occurrence. At first they were happy together; but after a few years, and the birth of several children, Esther fell into an ill state of health, and her husband became weary of her, and neglected her; two of her little ones died, and this distress added to her former troubles, brought on a violent fever. She had no medical attendant, and if her constitution had not been naturally strong, surely she could not have struggled through what she then endured. For five weeks she kept her bed, and was for many days, entirely insensible; and when she recovered her reason, it was perceived that her arm was dislocated: she was carried to the infirmary, but so long a time had elapsed since the dislocation took place, that it was pronounced irremediable. She was, however, received into the house; and her cruel husband immediately sold every article of the furniture which her care had hitherto saved from his wretched habits of waste; and leaving their only remaining child, a remarkably handsome boy, of about two or three years, to the unwilling charge of strangers, he went away.

It is well, indeed, for miserable man, that in his hour of deep distress, he has one to whom to apply, more pitying than his fellow-sinner.—"My heart was almost broken, when I heard of it," said poor Esther, "but the LORD does all things well." It was within an evening or two after her admission into the hospital, and whilst she lay thinking, I suppose, of her forlorn and hopeless condition, in the loss of all earthly comfort, and having then but vain and unfounded hopes for heaven—that the chaplain, having read prayers in the next ward, stopped at the stranger's bed. He was one well used to instruct the ignorant, and to comfort those who mourn; yet, from Esther's account, I fancy he must have found more than usual difficulty in his first introduction to her. "I thought it very strange and very unkind of him," she said, "so to insist upon it, that I was a sinner; I did not then know with what a holy GOD I had to do; and I recollect I hoped he would never come again. But he was very patient with me, he came day after day—blessed be GOD for it; and I learned, little by little, how I was born in sin, and had sinned in thought, word, and deed; and I saw that there could be only one Saviour—but thank GOD, I saw that he was mighty to save! And then, oh, how I used to long for the gentleman's coming; and if he could have talked to me all day, I am sure I could have listened: I shall never see him again on earth; but, oh, dear me! if I ever get to heaven—." And she would stop abruptly and weep, as if the greatness of the hope had overcome her.

She had been in the infirmary many weeks, when some one who visited her there, told her that her step-mother was about to place the child in the work-house, as she could not be troubled with him any longer. "And he is the only one I have left, my beautiful child!" she said, "and I shall never, never see him again;" and she burst into a passionate fit of weeping, which those about her strove in vain to quell. The physicians were kindly anxious to have her under their care yet a little longer; but she would not be detained. They told her she needed constant attention, and her only *chance* of recovery was her patiently remaining under their care. But the mother felt that she had rather die with her child, than live away from him; so she was carried home to the miserable hovel which I have pointed out to you. She left the conveniences and comforts of the well-aired and neatly-arranged ward for the most wretched of beds, and the scantiest and coarsest of food; but happily for Esther, she had found, and she carried with her to her sordid home, "the pearl of great price;" and to the unear bed on which she was laid, when she arrived there, and from which she never rose again for the three remaining years of her life, her Lord's comfort while she lay sick on her bed: "Thou, LORD, didst make all her bed in her sickness." Her change of character was remarked, though the reason of that change was not duly appreciated by the ignorant and careless people amongst whom she resided. She was a new creature, possessed of new motives and new actions; new sorrows and new comforts; a new support through the accumulated woes of life; and an entirely new hope in the prospect of death. Without any outward means of grace, the work of the SPIRIT of GOD silently, but rapidly advanced:

"Stillest streams oft water fairest meadows."

To be continued.

* This chapter was begun about the time of the late king's funeral.

MISCELLANY.

THE article which follows bears the mark of a powerful and discriminating mind. The writer has surveyed the subject in its length and breadth, and stands upon ground from which he cannot be dislodged. We had purposed to say no more in respect to Mr. Girard—our change of purpose will be fully justified by all who may peruse the present extract from the Nashville 'Banner.'

To the Editor of the National Banner.

THE remarks which you made in your Banner of Wednesday last respecting the last will of the late Stephen Girard, of Philadelphia, struck me as presenting very just objections to some of its peculiarities. But I confess I was a little astonished at a paragraph, quoted by you, subsequently, from the *Boston Morning Post*, in which Girard is, on account of the bequests of that will, placed by the side of "such eminent and extraordinary men as *Penn* and *Franklin*." I very much doubt the title of Mr Girard to be ranked in such company. True; he has done, by his last will, much to "perpetuate his name and his memory." He has himself taken care to erect monuments which will effect this. He has not left it for others to do. There may be *wisdom*, too, in his having done so, though it has to my view not a liberal, but a selfish appearance; and I certainly see nothing of *patriotism* or *munificence* in an individual's thus giving property at his death, when he can no longer retain it—giving it too, not so much for the public or private good to result from it, as the simple preservation of the monuments which were to perpetuate the memory of the builder and donor. The restrictions on his various bequests, seem to me to be of the most illiberal and ungenerous character. Many of his private bequests are not made directly to the interested, but to trustees, for their benefit; as if he feared to trust them with the management of their own interests. In his rent roll, as given in to the corporation of Philadelphia by his executors, it appears that the husband of one of his neices, (who had been adopted and educated by him,) was actually paying rent to him for the house in which he dwelt.—His indented servants too, are all to be transferred to some new *master*, as a condition of their receiving a small pittance under the will. The cashier of his bank, who had served him long, faithfully, and efficiently, is only remembered as one of his executors, and that probably, chiefly because of his acquaintance with his affairs;—while his clerks, several of whom have served him many years, are entirely forgotten; and they are even recommended, in the public prints of Philadelphia, to the attention of those who are endeavoring to establish new banks, because of their unprovided situation. The captains of his ships, to each of whom he gives a legacy, are not to receive it, unless they bring their ships safely into port; although no merchant draws, and no captain signs, a bill of lading, without excepting, what Mr. G. in this case would not except, "the dangers of the sea." The skill of the officer is to go for nothing, if he is not favored by Providence. His school, or college, so far as his expressed intentions with regard to it go, will scarcely differ from the *House of Refuge*, already established by the public of that city, and near which it is to be placed. The only important distinctions which I can perceive, are, that in the one, candidates for admission must be *unmanageable* at home, in the other they must be *poor*—in the one, benevolent-minded individuals of any sect or name, are not only admitted, but even invited and often urged to aid in the promotion of the spiritual and temporal good of the inmates, while in the Girard *College*, ministers of every sect and name are expressly excluded from access to the pupils, and even the families of the teachers, under any circumstances, within the walls of the institution.

Now, it seems to me to be wrong to place a man who could make such bequests, by the side of *Penn* and *Franklin*, men whose *lives*—not their money merely, when it had lost its uses to them—but their *whole lives*, and their best labors, were devoted to the good of their fellow creatures. Neither did they spare their wealth; many highly useful, benevolent, and what is more, liberal and *free* institutions of Philadelphia, were founded, and put into successful operation by them, severally, during their respective lives.—*Sir Isaac Newton* often remarked, I think very justly, that "they who gave away nothing till they died, never gave away at all;" and he, accordingly, though he constantly exercised great economy, yet had always a contempt for money, and spent a considerable part of his income in relieving the poor—assisting his friends, and encouraging ingenuity and learning. *Penn* and *Franklin* also exemplified this sound principle. But where shall we find the record of Mr. *Girard's* actions upon it, or any evidence that he even believed it? With an annual income (as is said) of several hundred thousand dollars, what were his benefactions to the poor, *in his lifetime*? What rewards did he give to ingenuity? When was he known to smile on learning?

"All men know
The virtues of your hundred thousanders:
They never hide their lights beneath a bushel—
The poor man runs never at his door;
And the old beggar knew how vain it was
To lift an eye to that hard face.—True;
Often doth bounty like a streamlet flow unseen,
Freshening and giving life along its course;—
We track that streamlet by the brighter green
And livelier growth it gives:—But as for his"—

It is not very surprising that Mr. G. should have entertained the feeling, which he has exhibited in his will, against ministers of every "sect and denomination." It has become so fashionable to declaim against sectarianism, in the public prints, and many other ways, that men who think much more of religion, than he either desired or had time to do, are often near forgetting, that the danger on this point is more in the haste, and carelessness, or indifference with which men make up their opinions on the subject of religion, and the readiness with which, in general, any man's pretensions to be a minister of the Gospel are admitted, than in the ministers themselves. If this great subject, instead of being the *last* to be considered, and of all subjects the least carefully attended to, should come to be studied in its inspired *record* and hallowing *institutions*, as we study any other science, important in its relations to mankind, and to ourselves in particular; there would be little cause for such disparaging references as Mr. G. has made to the clergy in his restriction upon their admission to his school. An enlightened laity—enlightened by a thorough knowledge of the Scriptures, and the institutions growing out of them,—will be found the best check upon an ignorant and sectarian clergy. Still, it would seem, that Mr. G. might, if he had possessed any knowledge upon the subject, have made some discrimination in this matter. It was not difficult for him to learn, that, in this country at least, general remarks disparaging to any body of men, or profession, cannot be truly predicated:—that there are high minded, and honorable, and laborious, and praiseworthy, men among all:—and that the professions in this country, with the clerical among them, are as free from reproach as any in the world. Often as the remark may be repeated by those who think it true, I cannot believe, that all the religious denominations in our country are acting upon sinister and unchristian motives, or seeking by dishonorable means, and for dishonorable purposes, the attainment of power. There may be much mistaken zeal;—ignorance may often assume the seat of wisdom; and hypocrisy may put on the cloak of piety for the accomplishment of vile ends; but I nevertheless believe that the moral improvement, and the best interests of my countrymen, are aided, in a degree not easily estimated, by the labors, both in religion and learning, of the ministers of the Gospel; and I do believe that as knowledge spreads, and light increases, the *spirit of sect* will be more and more frowned upon, till it shall be ashamed to show its head.

This, however, would have been said in vain to Mr. Girard. He had very little intercourse with clergymen at any time of his life, and, for very many years none at all. Consequently, he, personally, knew nothing of them. He does not seem even to have been aware that clergymen were among the best teachers in nearly every branch of science in his own city; and that even there, at his own door, there were several of them, of various denominations, who were conspicuous among the patrons of science, and among the most active in the encouragement of learning, and the liberal arts. He was himself, nominally, a Roman Catholic, but not at all desirous to be noted for his attention to religious concerns. His early education was exceedingly limited, and was never much improved by an enlarged intercourse with the *minds* of other men.

——————"Arithmetic
Was the sole science he was ever taught.—
The multiplication table was his creed,
His pater-noster, and his decalogue."

His affections were wholly on his business.—He had no thoughts or cares but for this. In all his business transactions, however, he was strictly honorable and correct. Punctual and methodical himself, he expected it in others. He was continually bent on accumulation, and to the last hour of his life, he was still found carrying up the smallest grains to his mighty heap; but his wealth was nevertheless,

"All honest, open, honorable gains;
Fair legal interests, bonds and mortgages,
Ships to the east and west."

But his goods were never sold below the best prices; his houses never rented except at the highest rents; nor his money loaned at less than bank interest. As a merchant I do not know that any one can cast on him the smallest censure. This is rather to be applied to what

"He left undone:—
For sins not one of which is mention'd
In the ten commandments. He believed
No other gods than those of the creed:
Bow'd to no idols,—but his money bags:
Swore no false oaths, (except at Custom-house,)
Kept the Sabbath idly: did no murder:
Was too old-fashion'd for adultery;
Never pick'd pockets: never bore false witness:
And never, with his all-commanding wealth,
Coveted his neighbor's house, or ox, or ass."

His will, therefore, and especially in the item of the college, presents, undoubtedly, the most liberal and enlarged view of things of which his mind was capable. Religion had been of no service to him,—he could not conceive of what service it could be to others, and it might, therefore, he thought, be well dispensed with. His own restricted education had not hindered him in the accumulation of millions, and therefore a sufficient degree of education to qualify boys for the counting house, or the grocery—to read invoices from France and South America,—and make out accounts, was all for which he was willing his gigantic means should be applied. The pupils are to be immured within walls, strong and high, and picketted with iron, "so that a person cannot get over them," at an age when they should breathe

"The open sunshine of the fields
To give their blood its natural spring and play."

And when they have gained "the little learning" which it is the object of the *college* to convey, they are, *nolens volens*, to be passed by indenture, "well and truly made," under the seal of the corporation of the good city of Philadelphia, to the charge of some "*master*" in the important science of *getting*, till they shall reach an age when the laws of their country interpose, by declaring them to be *men*, and no longer *slaves*. It does appear to me that the whole plan is copied from some institution of Mr. Girard's own country, in the days of his youth;—that unless it is intended to fill it with the inmates of the overflowing alms-house, it is not at all adapted to *our country and age*; and it is indeed fit only for an appendage to its neighboring institution, before alluded to, the *House of Refuge*. It is, on the whole, a less liberal institution; and unless very much modified, calculated to produce less beneficial effects than that prison for juvenile *offenders*.

In making these remarks, I have not intended to cast any reflection upon the late Mr. Girard. He doubtless acted in this matter according to his best judgment, and, (I am willing to admit,) with the best intentions. But a man of fourscore years, who has during the most of that long period indulged only one course of thought, directed to one single end—who has always estimated the value of any thing, and every thing, whatever, only in dollars and cents—however sincere may be his desire, at the last, to effect good, is not, in my judgment, to be trusted with the formation of permanent institutions for the public—directing, for all future time, the operation and course of mental power and instruction—measuring the precise length to which the education of hundreds and thousands of immortal minds shall be carried; and making the opinions of his dotage, even were they liberal, the sole and perpetual rules for the government of any seminary of instruction. And had we in our own state, or city, some other Midas, at whose touch every thing was converted into gold, who should seek, thus, by a bribe of his golden millions, when they had become useless to himself, to put enduring fetters on the minds of the children of Tennessee, I would lift up my feeble voice, as long and loudly as I might be able, to induce my fellow-citizens to scorn the bounty, which was to purchase from them such a sacrifice of the independence with which GOD has endowed them.

I must add, moreover, that I do not altogether like the practice, of which we have before us a great example, and which would seem to be becoming common at the eastward, by which men, who have been known all their days for little else than being close-fisted and hard-hearted, shall, at death, buy off, with wealth which they can no longer use, the reprobation which its moral disuse had brought on them, and seek to establish with posterity, a character for themselves, perhaps the very reverse of that which, when they were living, could alone justly be given them. I know that there is, in some of these bequests, a redeeming quality. Every one who has a knowledge of human misery must feel pity for the privations of the *blind*, and for what he has done for them, let the memory of *Willis* be cherished. There is no situation so dependent, so needing solace, support, and guidance, as that of the friendless *orphan*, and for the $100,000 given to them, if for nothing else, let *Kohne* be remembered. The stricken heart will bless *them*, let who will denounce. And if *Girard*, in his last days, had read some of the ten commandments, and listened to some of the earnest appeals, which the benevolent *Carey* has published regarding the hard labors, the scanty wages, (12½ cents per day,) the want, and suffering, and wo of multitudes of poor widowed females, in his own city, and then had given a tittle of one of his millions to furnish a shelter for their heads, and fuel to warm their limbs, in their day of loneliness and extremity, he might, like Job of old, have "caused the widow's heart to sing for joy;" but now, for which of his many millions shall that most exquisite of all commendations rest upon his memory, "The blessing of him that was ready to perish came upon me?" C. C.

"LETTERS FROM EUROPE."

WE wish the Editors of the New-York Observer would recall their literary ambassador from London. His offences as a scholar and a gentleman, are certainly equal to any of the political offences laid to the charge of Mr. Van Buren, by his most decided opposers. It would be mortifying to learn that any American *man*—not to say gentleman, had treated even the waiter of an hotel, as this man says he treated Mr. Coleridge. To break him off thus "in the thickest of an argument," "by a sort of violent interruption and jog," in doing which, he "every time seemed" to himself "guilty of rudeness," and to persevere in this, after observing, that "once or twice Mr. Coleridge seemed shocked" by it, though he soon learned to "submit" to such treatment very "courteously"—is to break over all bounds of Christian courtesy, and even common politeness. To do all this for the sake of *using up* Mr. Coleridge in a newspaper paragraph, and in the construction of that paragraph to give such a pitiful caricature of Mr. Coleridge's philosophy, is an aggravation of the offence, for which eulogistic sentences with exclamation points at the end of them, are but a poor atonement. Mr. Coleridge seems to have regarded him, after witnessing a little of his "rudeness," as a man to whom a whole argument would be as useless as half of one, and to have contented himself with abstaining from rudeness on his part.

This letter writer talks to the London ministers about "American Revivals." "In all the Christian circles in which I have happened to fall, I have been obliged not only to answer numberless questions, but to sit and lecture, until they would never be tired of hearing," &c. "A sense of responsibility in discharging such a duty has pressed upon me, lest I should say too much or too little—lest I should present the subject in extravagant lights, or detract from its sublime importance. That such an important community of Christians as those found in England, should be correctly informed on this subject, might well be supposed to be of momentous consequence." And this gentleman is, in his own opinion, their most important channel of information. His head seems to be fairly turned, by the polite attention with which they endure his "lectures." For our part, we are glad that other specimens of the American clergy were at London about the same time. These letters are the greatest disfigurement we ever saw on the face of that truly excellent paper that contains them; and we are surprised that they find admission into it.

So far our brother Editor of that well conducted paper, the 'Vermont Chronicle.' Our readers shall have opportunity to judge of the justness of his strictures;—while they will—the author being left out of the question—be amused with the sketch of the learned and powerful writer, whose retreat is here exhibited. The Observer's correspondent writes as follows:—

"I have just returned from an interview with Samuel Taylor Coleridge, who has no small claim to the merit of the metaphysician, the poet, and the general scholar. Mr. Coleridge lodges and is virtually *closeted* at Highgate (Grove,) four miles from London, with Mr. Gillman, surgeon, by whose excellent lady, and by the attentions of the family generally, he is as affectionately and reverently nursed in his infirmities, as was William Cowper by the Unwins at Olney. And there seems a very great likeness between the two histories.

Highgate is one of the many beautiful enchanting retreats which may be found in the vicinity of London, itself—(if I were to judge without seeing the rest)—most beautiful and enchanting of all. It is one of the most elevated grounds in that direction (north-east) from the city—a proper hill—covered with the most tasteful improvements in the shapes of villas, houses, gardens, groves, lawns, &c.,—and capped with a little town and church—the last now in building, and extremely chaste and exemplary for a country village. On

the top of this hill, in a range of houses behind a range of trees, called the Grove, stands Mr. Gillman's mansion—the rear of which, and his garden, commands one of the sweetest landscapes in the world. In an upper story, looking out on this scene, is Mr. Coleridge's apartment. And that, I understood Mrs. Gillman, had been his home these fifteen years—himself an exile from what should have been his own home. I learned also incidentally, that our countryman Alston, the painter, has been cherished in the bosom of this family.

Mr. Coleridge received me with great courtesy. His person is short, and inclined to be thick. His face full and agreeable, and his head whitened with age. His countenance and difficulty of respiration, indicated much derangement of his physical powers within, and that his life must be one of protracted suffering. Yet was he cheerful, courteous, and very conversible. He made some grateful acknowledgments of the favorable reception of his writings in our country—spoke of the honor done him by President Marsh, of Burlington College, Vermont—and I was not a little surprised at his remarks concerning Dr. Channing, of Boston:—first, that Dr. Channing's short character of Bonaparte, had its birth-place and received its shape in his (Mr. Coleridge's) study. Next—that, as a theologian, Dr. Channing did not understand himself, and was not a Unitarian. As to the first member of the last proposition, that Dr. Channing, as a theologian, did not understand himself—I observed to Mr. Coleridge, I had no dissent to enter. There was sufficient evidence that Dr. Channing's understanding was out of order in that particular. Or more properly, Sir, according to your definition of the faculties and offices of the mind:—Dr. Channing's understanding has been very derelict of its duty, and his reason, consequently, has been compelled to make its decrees, *wanting* the proper premises belonging to the question—as also upon *false* premises and in the light of false testimony. But, Sir, I believe Dr. Channing asks no apologist for being a Unitarian—that he is fairly and fully such by a reckoning, which, I doubt not, will last through time, and I fear through eternity. Mr. Coleridge seemed to wish to think better of Dr. Channing, and spoke of his talents with respect.

"It did not take long for me to discover in this interview, that Mr. Coleridge is one of those men, with whom it is difficult to maintain a colloquy proper—inasmuch as his zeal in conversation keeps up such a perpetual stream, that he seems always to be in the middle of an argument, which cannot be broken without violence. I had received a hint of this previously. And, time being precious, and wishing to hear something from him on several topics, I was compelled to watch with the utmost vigilance and alertness, to throw myself in, and suggest a different current, or new subject. And in no instance did I do this without breaking him off in the middle of something, and myself seeming guilty of rudeness. I did, however, succeed in dislodging him from sundry rapid currents, only to throw him into others, there to run on again under the same momentum. The advantage of all this to me was, that he poured forth an unusual quantity of discourse in a given time—which was exactly what I wanted, provided I could propound the topic, as I soon learned to do, by a sort of violent interruption and jog. I noticed once or twice, that he seemed a little shocked at my efforts to detract him from the thickest of an argument, the end of which I had already anticipated, that he might be occupied more advantageously to me on some other topic. He submitted, however, and very courteously run on where my inquiries or suggestions seemed to indicate. As Mr. Coleridge had company in waiting, who had given place at my call, and knowing the fact, I felt obliged to dismiss myself soon. At the end of forty minutes, having passed rapidly over sundry topics, I rose to take leave, with deep regret that circumstances forbade a longer stay.

"Mr. Coleridge announced to me in this conversation, a forth-coming work of his, to be entitled, '*The Elements of Discourse*'—and gave me a brief syllabus of the whole thing. I asked him if we might expect it? He said, Yes. Had I not been aware of Mr. Coleridge's liberties in coining words, and of his peculiar modes of reasoning, I should have lost a great part of the conversation. For it was all characteristic of himself, as he appears in his literary productions. He is indeed an interesting and a charming man—a man whose mind has been disciplined to the severest thinking. He is not so much honored in his own country as in ours. And he spoke of our country with the most fraternal kindness—with enthusiastic good feeling. Had Mr. Coleridge consecrated his masterly powers exclusively to the science of metaphysics, he ought to have done much—(provided there is room in the field)—as indeed I think he has. Even though he had done nothing more, yet to have reduced an intelligible distinction between reason and the understanding—to have demonstrated the difference, and made it palpable, is an achievement left to himself—a doctrine, recognised before, indeed, but never reduced to form. Admitting the fact, it is one of the most important discoveries ever made in metaphysical science. It is reason, as defined by Mr. Coleridge, which separates man and elevates him as far above the brute creation, as God is above man, if such a difference were possible. This doctrine leaves brutes in possession of understanding, in common with man. Some brutes have more understanding than man, for certain purposes, vastly more. And God has wisely so ordained for man's use, to supply his lack of such endowments, as well as for other purposes. But in reason, as well as in moral reflexion, man asserts a difference wide as heaven, vast as eternity. By the endowments of reason, according to the notions of Coleridge, there is no necessity that man should err in his judgments—provided he is in possession of all the premises appertaining to the question. He cannot err on such condition. In other words—*reason is always infallible on the premises*—or is sure to give a judgment as good as the premises, and no less defective, or erroneous. How honorable to God! how safe for man!—man is not abandoned to the necessity of error. God has furnished him equally with the elements and the means of correct knowledge, and given him understanding to collect the former, and submit them to the latter. And if he commits a fatal error, it is owing alone to the vice of his own heart. It is true, that the doctrine here come at—that man's fatal errors are attributable to his own vices—is not new. But the metaphysical *quo modo*, as reduced by Mr. Coleridge, *is* new—highly interesting, and immeasurably important. (*See Coleridge's Aids to Reflection.*)

From the Philadelphian.

CITY-MISSION.

[*Philadelphia,*] *March 7th*, 1832.

I sincerely wish that the object of the *City-Mission* might be better understood, and more duly appreciated by the Christian churches of Philadelphia, than in reality it appears to be. There are, it is true, a number of agents employed, and some of the churches appear to be feelingly alive on the subject; but assuredly, Sir, it does not receive from one out of fifty among Christians, that attention which a subject of so much importance demands. I presume, that the primary cause of this indifference is, that Christians believe the state of things in this city, to be vastly better than upon examination it is found to be. I have been employed for more than two months past, in the office of an agent in this mission; and in that short period, I have become acquainted with many facts, relative to the real moral condition of the city, that would stagger the faith of many who believe that Philadelphia is improving in virtue and piety. I have made upward of 700 visits, and *I am certain*, that out of them all, I have not met with 100 families which appeared to lay the subject of religion to heart.

I have found many destitute of the Bible; and have supplied, as near as I can recollect, about 20 of them with it; and about 20 more refused to receive it.

I found a family, consisting of a man and his wife, and a son of about 10 years of age, who had no Bible, and had not attended a place of worship, for upward of 10 years. Another family consisting of three persons, between the ages of 26 and 36, had *never* attended church, had no Bible, had *never* prayed, and had not the least knowledge of a state of existence after death, nor of the plan of redemption. They had heard that there was such a person as Jesus Christ, and that he *was dead;* but their idea of him was in substance as follows: They thought that he had been some great man like Washington; and that he had lived and died a few years ago. And this was all they knew about him. Let no one be astonished, *but these people assured me that they had been brought up in Philadelphia.*

I found two families, consisting of two men, their wives and children, occupying one house; and not one out of them all *could read a syllable*. They had no Bible; and on the ground of their being unable to read, they refused to receive one. Neither could I prevail upon them to receive it. I could mention *many* families in similar circumstances.

I visited a man a short time since who is quite low with the consumption. He is a man of some respectability in a worldly point of view; but is grossly ignorant of the Bible. When I inquired of him what his prospects were beyond the grave, he replied, "*I do not think myself in any danger.*" He thought that religion was something which was only to be attended to in a dying hour. This man told me that he had *never prayed;* and he was seldom, if ever, at a place of worship. He is the head of a family, and has a wife with several children.

My brethren, who are engaged in the mission, can furnish many facts of a like nature with the above, and I can furnish others of the same kind. What shall we say, then, to these things? If such facts are developed in visiting a very small part of this great city, how necessary is it for our churches to awake, and take a deep and lively interest in the subject!

* * * * * * * * * *

Yours truly, Robert W. Landis,
Agent in the employ of Dr. Skinner's Church.

The London 'Pulpit' furnishes us with a sketch and an appeal, harmonizing with the above.

How then is the Sabbath observed [in London?] Multitudes systematically violate it. They violate it in the first place, by habitual neglect of public worship; and although in the last fifteen years, many churches have been built in the metropolis, these are scarcely enough to supply the new population that has been gathered together during that period. If the neglect, therefore, of public worship is not greater now than it was at that period, it is not materially less. At that time, it was calculated on sufficient premises by Dr. Yates, that supposing the churches and chapels of ease to be filled, there were not less than 953,000 persons who did not attend divine worship in connexion with our churches in this city. Since then, it has been calculated by a minister of another body, that 150,000 only attend the worship of God in chapels not connected with our churches. Thus the whole number of church-goers, and those who attend public worship, leave above 800,000 in this city and its neighborhood, that do not attend public worship in church or out of it. If from these, 400,000 be supposed to be detained by lawful causes, (a very vast allowance, certainly,) there remain 400,000 persons in this city who are systematically Sabbath-breakers—400,000 almost within the walk of our own doors, who systematically withhold all public homage from Almighty God.

Now, brethren, how will many of these spend the day in a city where crime is gigantic, and society does not blush at it? How will they spend it, whose minds are sharpened without being refined,—who have high notions of independence, with an absolute servitude to sin? How will they spend it, as in many cases, forty or fifty in a house, eight or ten in a room? Can they be expected to spend it well when they have neither a Bible nor religious knowledge—were never in a Sabbath School—never see the face of a Christian friend—have no pastors—receive no admonition—to whose worldly interest, moral character is of no value—who are under no Christian inspection—having, in short, nothing to bring religious duty to their view, from the dawn of Monday to the last thing on Saturday evening? How will they then spend this sacred day? God has forbidden us on this day to do our own ways; and they devote it to business, or traffic in all sorts of provision and apparel at their shops, of which not long since, in one district, a person counted one hundred and seventy-three open for business. Some are examining their letters of business, and inspecting their accounts; some are consulting about legal matters; and some with all necessity on affairs of state. God has said to us that we shall not find our pleasure on this holy day; instead of which, they seek on that day nothing else. They fill the roads with their carriages—they load the river with their pleasure boats—they crowd the decks of the steam vessels—they throng the parks—they invade by their godless hosts, the villages around the city—they fill the taverns, and gin shops, and wine vaults in the city, and the tea gardens near it. If young, they betake themselves to the fields for gaming and pigeon-shooting—if poor, they are found congregating to gamble in their own abodes—and if rich, they cannot leave, even for one day, and that the Lord's, those horrible resorts for gambling, which are expressly termed their *Hells*. Then come the hours of revelry. On the Sabbath, they meet at large dinner parties and concerts, regardless alike of their own desecration of the Sabbath, and that of the tradesmen and servants, whom they compel in hundreds to desecrate it. Others, who are coarser transgressors, bring out their drunkenness to the streets, and intemperance and broiling fill our alleys and lanes. The Lord's day has become the day of the devil's triumph. By all classes is it violated; by the low, by the middle classes—by the high, by the very highest. In private abodes, in taverns, through our streets, on our river, and along the road—every where we see the universal contempt of it. Not an hour—not a half hour through this day is sacred. The silence of our very churches is invaded, and in great thoroughfares, the worshippers are stunned by the wheels that roll along for traffic or pleasure: and when at last exhausted, rather than refreshed, with the Sabbath—some with wasted money, and others with guilty conscience, and all, alas! with the anger of Almighty God resting on them, they at last seek their rest. What is the Sabbath to them, but a shore after a storm, on which is left nothing but the wrecks of virtue cast away?

MINISTERIAL LABOR.

Go on, and never expect to find your labors less or lighter than they are. Grow not weary of your work; nor look to have the triumph over a conquered world, an eternal glory awarded you, without your having here striven lawfully. The consciousness of having done all for the honor and glory of the Universal Sovereign Lord is a mighty stay to the mind, to support its constancy. On the contrary, nothing so much converts the pillars of the Church into reeds shaken with the wind, as the desire of their own glory. I need not mention examples: you have them near you. May a merciful God grant to such that they may not always dissemble known truth!—*Zuingle.*

THE TIMES.

REVIVALS.

An account is given in the (Albany) Journal and Telegraph, of the progress of religion during the last year, in the First Presbyterian Church at Albany. It seems that a revival commenced in December, 1830, and continued till the following April, or about four months—the fruits of which were about sixty additions to the Church.

The author is very careful to state, "first of all, that this work of God's grace was not the result of any means used by the Church, with the special view of obtaining a revival."

Another thing particularly noticed, is, that "from first to last, there was no extra meeting, unless those appointed weekly for inquirers and converts, with the exception of two sermons, beside the usual preparatory lecture, at the second communion season after the revival began."

A third extraordinary fact mentioned is, that "the only means employed during the season, for the conversion of sinners, not in use always in the Church, was the inquiry meeting, to which no one was admitted but inquirers."

The fourth particular worthy of notice, is, that "in no instance was an individual addressed personally at an inquiry meeting."

A fifth "new measure" is, that "nearly all the converts have been received after a trial of three months; several of them not till after five months."

The sixth thing worthy of remark is, that "of those who were added to the Church, all, so far as is recollected, were members of the Bible Class, and many of them teachers in the Sabbath School, and with one or two exceptions, all the teachers in the Sabbath School, who were not already such, on this occasion, became, we hope, Christians."

We do not pretend to have given *all* the particulars of this work of grace—only the prominent ones. We learn, however, from the experience of our brethren, the following particulars:

1. That it is inexpedient to use any means with "the special view of obtaining a revival!"
2. That "extra meetings" should not be tolerated! Let us pursue the "good old way"—two sermons on a Sabbath, and a lecture in the week; turning neither to the right hand nor to the left.
3. That "inquiry meetings" are the "only means, not in use always in the Church," which it is allowable to employ "for the conversion of sinners!"
4. That sinners should never be "addressed personally at an inquiry meeting!"
5. That three or five months should be taken for consideration, before a convert unites himself with the people of God!
6. That if means are adapted to the conversion of Sabbath School teachers and Bible scholars, it is of little consequence to take measures for affecting other portions of the community!

We do not pretend to say that our brethren would teach all these things. They have enjoyed, we doubt not, a precious work of the Holy Spirit, and we rejoice with them in their prosperity. The narrative, however, which they have given, seems calculated, if not designed, to impair the confidence of their readers in the glorious revivals with which God is blessing our country.

These are the remarks of the Editor of the (Utica) Western Recorder. The points of exclamation are not ours.—The readers of the Churchman will see no cause for wonder, except that they should have been at all inserted. The extract which follows, from the 'Albany Journal,' will justify to the full the conduct of those, who, regarding the ultimate weal of the Church as an object of paramount importance, have never hesitated to lift their voice against measures recommended principally by the *good intentions* of their authors and abettors; yet in their operation deemed decidedly inimical to the Church's order, unity, and soundness in faith and practice. May the clergy be inspired with zeal, prudence, laborious diligence—their ministrations be accompanied and crowned with the blessing of their Master, until the accessions to full and meet communion with the Church shall be as the drops of the morning dew for multitude, and like them reflecting the beams of the Sun of Righteousness. But to return to the Journal and Telegraph.

"Our readers," says its Editor, "will find in our columns this week a communication, stating certain facts which we *know* can be proved by the mouth of two or more witnesses, of the same general character with that which we noticed last week. As it may seem somewhat a departure from the common order of the day for a religious journal to present such facts as these before the public, and as we should ourselves once have hesitated to do it, we feel bound honestly to state the reasons which have determined us to this course, and leave our readers to judge whether they can be sustained.

"It is too late in the day to question that within a few of the last years, with all that has been noble and excellent in our revivals, there has been growing up a system of operations, which has been supposed by many to mark the dawn of a brighter age, but which we in common with multitudes of our fellow Christians, have regarded as of portentous bearing on the best interests of the Church. The leading element of this system has been a burning, we doubt not an honest, though we are constrained to believe, a mistaken zeal. In the march of this spirit through the Church, we have seen in many instances, a perfect contempt for all the rules of Scriptural order. We have known instances in which Presbyterian ministers have uttered horrid imprecations in prayer, to which no serious Christian could listen without being shocked. We have known other instances in which the most awful and appalling declarations have been uttered from the pulpit, in such close connexion with keen ridicule, and sometimes even gross vulgarity, that the audience have been well nigh shivering with an ague of horror, and burning with shame or indignation, or amusement. And we have also known instances of meetings for social worship, in which religious order has been not only shut, but barred out of the house; and at the close of a perfect revel of fanaticism, it has been triumphantly announced that such a number of persons have been born into the kingdom. We say *we* have known these things; and so have thousands and thousands of our fellow Christians known them; but hitherto the evil has been like a villain in the crowd, whom all see, but none dare seize. The press for the most part has been silent; and the pulpit has been silent; and even Christians have scarcely dared to speak above their breath, lest they should be set down as opposers of revivals; or else perhaps they have hoped that they might "ride in the whirlwind and direct the storm." But let others judge as they may, the time has come when *we* dare not, in view of our responsibility to the Head of the Church, remain silent on this subject. But we will not deal in vituperation. Whenever we advert to the subject, we mean that facts—honest, well-authenticated facts, shall speak for themselves. And even in stating facts, we desire that we may never depart from the spirit of Christian kindness.

"It may be said, that many of the individuals who come under our censure, are good men, and sincerely devoted to the service of Christ. We not only admit it, but rejoice to admit it; and we cheerfully credit to their account all that is praiseworthy in their zeal and activity. We have the pleasure to reckon among them many personal friends, whom we regard with sincere respect and affection; nevertheless, there is an obligation which every Christian owes to the Head of the Church, which is paramount to all considerations of private friendship. We rejoice in all the good that they do; and are glad to co-operate with them in every thing in which they will manifest a regard to what we consider the rules of the Gospel. But we cannot even seem to connive at a spirit which seems to us so hostile to the purity, so subversive of the order of the Church; a spirit which we have heard the late mild and judicious and lamented Dr. Rice, on his last visit to this city, say, 'was burning over the Church wherever it moved.'

"There has been a large and highly respectable class, both of ministers and private Christians, who have until lately thought it most politic to say little on this subject; and we confess that that opinion has been, to a considerable extent, our own. But we happen to know, that many of them at least are waking to a different conviction. We have seen letters within three weeks from several clergymen in different parts of the country, who, it may safely be said, have no superiors in respect to influence and standing, and who withal are pacific in their character, and one year ago were advocates for saying but little on this subject—letters, in which they honestly declare, that they have been silent too long, and that they are determined, as God shall give them ability, to speak out their whole hearts in behalf of evangelical truth and order, and in opposition to the torrent of dangerous innovations that are coming in upon the Church.

"We most sincerely regret that there should be any occasion for controversy among those who profess an attachment to the same Saviour. It were far more grateful to go hand in hand with brethren, than to be obliged to expose what we deem their errors. We are aware that a spirit of censoriousness is extensively abroad; and that censoriousness on one side is exceedingly apt to beget its like on the other; and hence, while we desire to hold it in remembrance ourselves, we would suggest to all who think with us, that no good can result from bringing railing accusations, especially with a railing spirit. The true motto on this subject we believe to be, 'to speak the truth, to speak it honestly and decidedly, but to speak it in love.'"

COMMUNICATIONS.

For the Churchman.

PRIVATE PRAYER.

There is no Christian duty, the performance of which is more necessary to the growth of piety, than that of praying in private. The prayers of the sanctuary are necessarily "common," so that they may be adapted to the various circumstances of mankind. Beside, let the prayers of the Church be ever so applicable to our own case, we are too often disposed to regard them as not suitable to the case of each one particularly, because they are applicable to the circumstances and feelings of men in general.—This, perhaps, few would own as their thoughts upon this subject,—yet it is, in too many cases, the truth. But even were it not so, the prayers of the sanctuary, as has been before remarked, are necessarily "common,"—having reference to the feelings and circumstances of men in general; and therefore, however adapted to a certain extent to particular cases, cannot express the peculiar wants, temporal and spiritual, of each one at any particular time: so that, however fervently and sincerely we may unite in the services of the Church, another duty of equal, if not greater importance, remains to be attended to,—that duty is private prayer.

Even family prayer can never take the place of closet devotions. For, though family prayer be comparatively private, yet there is a *secret* communion which ought to be held between God and his creatures. There are feelings and workings of the heart, which ought to be known only to God and ourselves. These views, though an abler pen might do them more justice, and add to their number, must lead every one to the conclusion, that praying in private is an imperative and an all-important duty—for which there can be no substitute.

But we have higher authority for the performance of this duty, than any human considerations of expediency or necessity. Our blessed Saviour has said, "When thou prayest, enter into thy *closet; and when thou hast shut thy door, pray* to thy Father which is in *secret*, and thy Father which seeth in *secret* shall reward thee *openly*."

But, if possible, let us for a moment lay aside all other considerations; should not the joy and peace which follows private prayer be sufficient incitements to a Christian, to be constant in the performance of this duty? Can he love God, who feels no pleasure in communing with him? Can that heart be in a right state, which fears to lay itself open before God? Let those professing the name of Christ examine themselves.—This is a sure test.

The calm, enduring joy, which follows private devotions—the peace of mind, and the assurance of God's love and mercy, ought surely to be sufficient to urge every Christian to the faithful performance of this duty; and that Christian, if Christian he may be called,—who slights or neglects it, knows nothing of the higher and purer satisfactions of his religion. To him, that religion can be little more than a cold and heartless code of morals;—to which he adheres, not through inclination, but a feeling of forced approval;—through a regard for his temporal, or *perhaps*, his eternal welfare, without any anxious desire for the increase of the glory of God. These cheerless views of our holy religion can nowhere be found in the sacred Scriptures, and would that they found a resting place in the heart of no Christian.

O, then, let every one who is striving after heaven, remember, that even in this world, by means of communion with his God, he may enjoy inconceivable happiness. Let him prove his love toward God, by spending a certain portion of *every* day in his *closet*,—confessing his sins and praying for pardon;—seeking new supplies of grace to enable him to act better for the future;—pouring forth his most hidden feelings, and by God's assistance, examining his most secret thoughts, and comparing them with the precepts of Christianity. Let the attentive *study* of the Holy Scriptures always be a part of these exercises; for the enlightened Christian alone can see into and enjoy the wonders of grace. If the devotions of the closet be thus faithfully attended to, God will never desert the Christian: but if they be neglected, we have no assurance but that God will withdraw from us his aid, and leave us to perish eternally. Let every Christian, then, who has been careless in this respect, be so no longer. Let him remember, that he has been commanded to "pray always." Z.

For the Churchman.

Messrs. Editors,—I have read the apology of the author of the Biographical Sketch which appeared in your paper of the 18th ult., and must be permitted to say, that it does not in my view meet or remove "the ground of complaint." The *remark* alluded to in the sketch, was taken in connexion with the *sentence* which immediately precedes it, and *both* were coupled with the fact that there was not the slightest allusion afterward to the "lamentable incongruity of character—to the inexcusable error into which the General fell." This it was which gave occasion to my strictures. There was no "lesson of care," (let me avail myself of your judicious hint,) "to *fortify* and *mature* early religious fervor—to *forecast* by laying in a store of *principles* for future exigency—a lesson in our view most needful at the present day." But if your correspondent conceives that I "have lost sight of charity," how will *you* shield yourselves against a similar charge.

I do not question the *fact*—"the trait of character," on which the author of the sketch again expatiates; but I must be permitted to question the utility of *insulating* it;—the propriety of giving such prominency to "early impressions and convictions," when the career of the individual is terminated by an act "of false pride," (to which no allusion whatever was made in the sketch,) "which led him to hazard his own life or endanger that of his neighbor." History and Biography are meant to be in every respect pictures of moral and impartial justice.

A Subscriber.

For the Churchman.

A CALL TO ACTION.

Messrs. Editors—I have read with deep interest the communications of your correspondent L. M. in the last two numbers of your paper.—For his awakening statement of facts,—for his powerful appeal on the all-important subject of the support of candidates for the Holy Office, he deserves the best thanks of every true lover of the Church; of every sincere friend to the eternal welfare of men.

I trust, however, that the matter will not be suffered to rest here—that your readers will not allow themselves simply to read, and wonder, and approve, but will be excited also to reflect, and feel, and act. I trust that the Church will be roused from the slumber, in which the facts which have now been brought to light too clearly prove her to have been sunk. The alarm has been sounded; the sound has been a loud and an awakening one,—*something must be done.* A beginning must be made, and made at once.—Churchmen—Christians, are called upon to make it, and they must answer the call.

I say, *a beginning must be made.* But has there not been already a beginning? Is not our Theological Seminary a proof that the Church has been doing something? True, Messrs. Editors, we have a Theological Seminary; but before we rest on this, let every reader ask, Have I done any thing, any thing in proportion to my means; any thing at all, for the support of that Seminary? There are, I fear, not a few to whom this question will suffice to show, that, as individuals, a *beginning* is yet to be made. There are facts connected with the concerns of that institution which call to action. There is an alarming annual deficiency in its resources, even for the compensation of its instructers. But let these facts pass for the present. Of what use is it that a Seminary should be founded and built, and learned men employed in its service, if none be sent to partake of its advantages, to improve the opportunities it affords for attaining to future usefulness in the cause of Christ? The number of students in this institution has been always small; and this fact has ever been a matter of surprise and wonder to the members of the Church. One cause after another has been assigned for it, by those who did not search, as deeply as they might have done, into the evil; but year after year, each successive conjecture has been proved insufficient and groundless. At last, however, the true, the substantial cause why so few have hitherto availed themselves of its advantages has been made known beyond a possibility of error: it is too plain a matter to admit of mistake or misunderstanding. And, Messrs. Editors, let it be known: let not the matter rest, until every individual of your readers has been awakened to see, and compelled to know and to feel the true solution of the difficulty. Let it not rest, until it has been known and felt by every minister, and every congregation, in this city, and through this diocese, and in all other cities, and through all other dioceses, from the north to the south, throughout our land. Let it be known, that we have few candidates for our ministry—and that but a small fraction of that little number are availing themselves of the golden opportunities afforded by our General Seminary in preparing for their work; and tell the reason—not that others are wanting who would be willing to devote themselves at once to the service of our heavenly Master,—not that those who *have* thus devoted themselves are without an anxiety to partake of the advantages which that institution presents,—but because the Church forbids them. The Church, to the advancement of whose interests they would devote themselves, to the promulgation of whose precious faith they would consecrate all their powers and all their lives, lays her chilling hand upon breasts which burn with pious zeal for the cause of God and man, and by refusing her encouragement, tells them—you shall not.

The Church publishes from time to time her want of men, to minister at her altars, and to gather together those who are scattered through the wilderness, "to lengthen her cords, and strengthen her stakes," and calls for help. Her call is heard and answered. From one quarter and another comes forth the response, "Here am I; send me:"—and oftener and louder would the response be heard, were its first outbreakings welcomed by the voice of encouragement. She raises the walls of her Seminary, and opens its doors, as if crying—"Here are the preparatives of future usefulness; come, fit yourselves for my service." The answer still is—"Here am I; willing—nay, impatient! to make use of those preparatives, and enter your service." But by embracing these offers, that time must be engrossed, which would otherwise be employed in providing for subsistence. To render their acceptance possible, means for present support must be provided, as well as preparation for future usefulness. With the hope that the Church will not demand impossibilities, and full of zeal for the welfare of immortal souls, some are led to enter on the field of preparation. They make no large or costly demand upon her bounty; but they ask, and of right expect, that while engaged in her service, they should from her abundance be preserved from want. But they find she can expect impossibilities;—much and pressingly they are needed—no adequate effort is made to retain their

services; and they must return, or worse. Others take warning from their examples; they dare not accept her invitations—they cannot listen to her calls. Shall we wonder if she be no longer heard—if her neglect and indifference be requited with desertion?

Messrs. Editors, these things have been. The facts are before the world. And these things, and more than these things, shall again be, unless the Church, ministers and congregations and individual Christians shall arouse from their apathy, and with a solemn sense of their responsibility, determine that *something shall be done*, and quickly done.

I repeat it, *a beginning must be made.* Some few provisions have, it is true, been made for the support of candidates while engaged in preparatory study; but they are so few, so pitiably few and limited, that even to charity itself they must appear, (there are honorable exceptions, I admit, but in general they must appear) as merely the result of a desire to escape the shameful charge of doing absolutely nothing. But let this covering of shame be taken away. If they be not absolutely, they are in every point of view comparatively nothing. Compared with the wants of the Church—the number of its congregations—the abundance of this world's goods, with which the providence of God has blessed its members—the smallness of the sum, which the economy of the Seminary, as exhibited in the circular of the Trustees, permits them to demand as requisite,—compared with these things, are not the provisions of our Church for the support of her candidates, almost too small for mention? As far as I have been able to learn after some inquiry, there are no more than fifteen or twenty scholarships, permanent and temporary, connected with the General Seminary, contributing to the support of each student from $100 to $150 per annum. Would this *whole* amount—this whole contribution of the *whole* Church to this fundamentally important object, be any more than what might and should be cast into the treasury of Christ by many individual congregations, and hundreds of individual Christians, amongst us? It has indeed become high time to throw aside the consideration that we have done something: and looking forward to what may be done, and what *must* be done, if our responsibility to God and our duty to his Church be answered, to determine at once that a beginning shall be made. Let those, then, who have hitherto been wholly inactive, commence exertions proportioned to the need which their delay has created; and let those who have already attempted something, learn henceforward to make their efforts more commensurate with the greatness of the object, and the urgency of the case.

That was a wise maxim of the ancient warrior, "never to think any thing done, while aught remained to be accomplished." The success of his enterprises proved the wisdom of the principle on which he acted. A wiser teacher has given us the character of the ploughman who *looks back.* And if Christians would only bring the same principle into operation in their enterprises for the advancement of their Redeemer's kingdom, a like success would attend on their exertions; nay, their success would be tenfold, for they would be blessed and prospered by the Spirit of God. Under the pressure of such considerations, let the members of our Church begin at once to act, before those who have already engaged in study have been compelled to abandon it, while those who have abandoned it may yet be recalled, and before those who are willing and anxious to engage, are constrained to bid farewell to all hope and expectation.

It is indeed very late to be making a beginning. Others have been far before us, active and successful. While we have been abiding in our tents, they have been upon the field. But this should rather excite, than discourage, exertion. If we have delayed, delayed unwarrantably, delayed to our own guilt and shame and loss, it is the more incumbent on every individual to make up, as far as possible, by *present activity*, what has been lost by *past neglect.* "*How shall they hear without a preacher? and how shall they preach except they be sent?*" Let this be our argument: and let our rule be this—"*Whatsoever thine hand findeth to do, do it with all thy might.*"

A Friend to the Church.

THE CHURCHMAN.

SATURDAY, MARCH 24, 1832.

Two dollars and fifty cents, payable in advance, is the present price per annum of subscription to this paper. It is hoped that the assurances which led to this change in our *terms*, will be realized, in large accessions to our subscription list.

Appointments by the Bishop, for Confirmation.—March 25th, St. Thomas' Church; April 1st, All Saints' Church.

To Correspondents.—'A Friend to the Church' [*secundus*] came too late for insertion in our present number.

Advance payment will, we are requested to inform the patrons of the Churchman, secure to them a saving of half-a-dollar on their year's subscription. All who do not pay *within one month* from the time of ordering the paper, or of renewing their subscription, will, without exception, be charged at the rate of Three Dollars *per annum.*

Our second year commences with the present number. The past has afforded us much cause for gratitude to the kind providence which has prospered our humble efforts, and, as its instruments, to the friends and brethren to whose countenance and exertions those efforts owe the measure of success with which they have been crowned. Much, very much, yet lies before us. We have not half occupied our field. We have hardly assumed a stand, or acquired an influence. Our columns, though carefully *weeded*, have as yet afforded but a meagre show of fruit. To the valued fellow-laborers who have contributed whatever they may boast of original matter, we tender, not our poor thanks, but the assurance that their aid has been appreciated by our readers as well as by ourselves. To the many who can impart 'knowledge and wholesome exhortation,' but as yet have not, we address the request—not as a favor to ourselves, but as a debt to the Church—that they will contribute of their stores. For the encouragement afforded us, we are thankful; and yet more so, to find that encouragement rather increasing than on the wane. For the growth of the subscription list, its best evidence, our friends must remember that their agency is needed—since the Churchman has not been, and will not be, thrust into circulation by any obtrusive efforts of its publishers. Looking forward, when we think of our cause and our supporters, all is fair and bright; when we turn homeward, we can only say, 'Heus, quanta, quanta hæc mea paupertas est! tamen curavi unum hoc quidem, ut mihi esset fides:' poor as we own ourselves, we will endeavor to be honest.

Fast Day.—The Governor of Connecticut has appointed *Friday*, the 20th day of April next, (Good-Friday,) as a day of *humiliation, prayer*, and *fasting*. Want of room obliges us to defer an intended notice of the proclamation.

Baptism by Immersion.—A correspondent of the Christian Index remarks, that "Pædobaptist ministers are *more and more* [the italics are his own] inclining to gratify those who urgently apply for immersion." What the *progress* of such inclinations may be in other denominations, who leave the subject at the discretion of their ministers, we know not. But Episcopalian 'Pædobaptist ministers' can hardly discover any such leaning toward Baptist principles, since their Church from the beginning, has settled the matter, placing dipping and affusion upon a footing precisely equal. No 'urgency' of application can be needful, to induce a clergyman of the Episcopal Church to gratify the scruples of a weak brother, when he is expressly directed by the rubric to 'dip' the baptized child or person 'in the water discreetly, or pour water upon it.'

It is not generally known that the prevalent use of *affusion*, or pouring the water (the only alternative for dipping allowed by the rubrics in our Baptismal offices) began with the Reformation. *Aspersion*, or sprinkling, is the substitute for dipping, recognised and recommended by the Church of Rome; although, especially in England, *immersion* was the prevalent practice of the Romanists until the Reformation. Even in Edward the Sixth's Book of Common Prayer, the Romish mode of dipping is retained: "Then the priest shall take the childe in his handes, and aske the name: and naming the childe, shall dyppe it in the water thrise. Fyrst dipping the right syde: second, the left syde: the third time dipping the face toward the font: so it be discretely and warily done;" &c. It is not unusual to find an agreement between the practices of those who cry out most bitterly against Popery, and the old Popish customs; nor would it be difficult to draw a parallel between several favorite tenets of those who are readiest to fall upon the Church of Rome, tooth and nail, and her most obnoxious dogmas. The same correspondent of the 'Index,' who finds such a growing inclination to immersion among other denominations, considers *the immersion of an adult by the minister of any other denomination as invalid*, for this, among other reasons—that the motives of the administrator cannot, in such case, be right. This is none other than the Romish doctrine, which makes the validity of the sacrament depend upon the intention of the administrator.

Church of England.—A letter to the Lord Chancellor on the present state of the Established Church, appears in one of the February numbers of Blackwood's Magazine. The improvement and not the abolition of the present system of provision for national religious instruction is urged by the writer of this letter, as feasible upon a plan which he suggests. To the Editorial columns of the New-York Gazette, we are indebted for a notice of the article in Blackwood. "There are doubtless many," says the Gazette, "in the English Episcopal Church, who insult the Deity by professing his sacred ministry for the sake of the loaves and fishes; at the same time, we believe, that though the world were searched from pole to pole, no country in the universe could exhibit a more self-devoting and truly pious class of men than the inferior clergy of Great Britain, more particularly in its more remote and agricultural districts; constant in public and private worship, indefatigable in praying with the sick, and in educating the illiterate; devoting to charitable uses the greater portion of their paltry pittance." "The whole of the system is *bad*, although the effects are in some instances *good.*—To *abolish* the system entirely would be impossible; inasmuch as the people in general, having for years labored under the heavy *taxation* of the present Church, if entirely released by a sudden wrench from the necessity of religion, would probably fall into the opposite extremity of irreligion. To *improve* the system is practicable, and not only practicable, but about to be practised by the present administration."

To correct the evils of abused patronage, and stinted remuneration to the inferior clergy, resulting from the present system, is the principal object of the plan suggested to Lord Brougham. To the propositions of its author the Gazette adds the disencumbering of the Bishops from their temporal entanglements. "With earnest anxiousness," is its eloquent concluding paragraph, "with earnest anxiousness do we look forward to the improvements of the Established Church in England; earnestly as Christian men, lovers and admirers of the Gospel which is truth; earnestly as friends and well-wishers to our original mother, and, we hope, future friends; earnestly as men wishing to see truth, and religion, spread their connected branches far and wide over the universe; and believing that the extension is materially to be aided not by the abolition, but by the reformation of that Church, which is the mother of our own, and which is sending its missionaries east and west, north and south, to preach the glorious tidings of the living God."

The Protestant Episcopal Pulpit.—Of this work, the first number lies before us, containing Sermons by the late Rev. George Griswold, and the Rev. Samuel Fuller, Jun., Editor of the Episcopal Watchman. A likeness of Bishop Seabury, prefixed to this number, adds not a little to its value.

The second number of the present volume will consist of Sermons by Bishop Onderdonk, of this diocese, and the Rev. W. L. Johnson, of Jamaica, L. I. Mr. Moore, the present publisher of the 'Pulpit,' has amply redeemed his promise, in the very superior typography* and 'getting up' of the number before us.

* Messrs. Van Norden & Mason, and *not* Messrs. Clayton & Van Norden, as before stated, are the printers of the 'Pulpit.'

Religious Papers.—It is not necessary to express, in a *paragraph*, our concurrence in the subjoined. Our aim has been—it shall be, to inscribe the character they demand for a religious paper upon our *pages*.

"This is certainly important for all periodicals, that claim to be *religious*—they ought to be religious. The standard of their piety ought to be high. These very papers have much to do with the *piety*, as well as the intellect of their readers. Let a man, from week to week, read a kind of half worldly, and half religious paper—or, in other words, a paper from which evangelical sentiments in their pointedness and purity are kept away—from which all stirring appeals to the heart and conscience of the drowsy professor, and to the impenitent sinner, are banished—a paper which contains a few elegant extracts, a choice dish of poetry and anecdotes, a large share of matter which is entirely secular, and then just enough of general religious intelligence to make it go down for a *religious* paper—let a man, we say, habitually read a paper of this kind, and really, he will have to watch much, and pray much, and read his Bible much, to counteract the bad influence which it will exert over his mind. Why, it will put him asleep. It will shed a lethean influence, a death slumber upon his spirit. The man will take a character from his paper—he and his paper will become at length, alike. Oh! what a responsibility rests on Editors! But let a paper which *professes* religion, live worthily of its high and holy vocation. Let it be religious. Let it speak the truth in all its plainness and power, and yet in love—then it will do good. It will be among the most efficient agents in forming characters for usefulness on earth, and happiness in heaven."

Self-Supporting Schools.—Experiments now making in several parts of our country, will before long thoroughly test the practical utility of these institutions. The late message of the Governor of this State, thus notices the subject.

"I think it not improper to notice an interesting experiment now in progress in the village of Rochester, to combine mechanical labor with instruction in those sciences which appertain to a liberal education. The pupils rise at four o'clock, work three hours and study ten. I have looked over an account which has been kept with twenty students, during the last quarter, and they are credited for earnings in coopering, joiner's work, and printing, a sum amounting to a trifle short of all the charges against them. Mechanical alternates better with study, than agricultural labor. The institution was founded last spring; it numbers now sixty-one pupils; and bids fair to realize the expectations of its generous patrons."

Schools agreeing with that at Rochester in all important features, now exist at Elizabethtown, New-Jersey; at Whitesborough, in this State; Greenfield, Mass.; and, under the patronage of the Episcopal Education Society of Pennsylvania, one in Wilmington, Delaware, opened in the spring or summer (the report does not state which,) of 1831. The last named is designed of course, mainly, to make easy the way of access to a due preparation for the sacred office. This was the original object of its formation in 1825, when no similar institution, within our communion, had entered this field; although at one period there was appended to the Society a Domestic Missionary branch,—and at present it holds the proprietorship of the Episcopal Recorder. The terms of admission to the school near Wilmington are, that the candidate have attained the age of fifteen years—have a character for piety, and that his attention be turned to the ministry;—that he be versed in the branches of a common English Education, and have a competent recommendation from some clergyman of the Church; and come prepared to devote to manual labor, under the direction of the Superintendent, *four hours* of each working day. The reports of this officer, the Rev. J. B. Clemson, to the Society, speak favorably of the progress of the experiment.

Madras System.—Dr. Bell, the deservedly celebrated inventor of the monitorial plan of education, died lately at Cheltenham, Eng., at the advanced age of *eighty*. Seldom has man received a more beautiful, or better merited eulogy than that awarded this benefactor of the race, by one well able both to appreciate his deeds, and to confer their just praise.

"Would I frame to myself," says Coleridge, "the most inspiriting representation of future bliss which my mind is capable of comprehending, it would be imbodied to me in the idea of Bell receiving, at some distant period, the appropriate reward of his earthly labors, when thousands and ten thousands of glorified spirits, whose reason and conscience had, through his efforts, been unfolded, shall sing the song of their own redemption, and pouring forth praises to God and to their Saviour, shall repeat his 'New Name' in heaven, give thanks for his earthly virtues, as the chosen instruments of divine mercy to themselves, and not seldom, perhaps, turn their eyes toward him, as from the sun to its image in the fountain, with secondary gratitude, and the permitted utterance of a human love! Were but a hundred men to combine a deep conviction that virtuous habits may be formed by the very means by which knowledge is communicated, that men may be made better, not only in consequence, but by the mode and in the process of instruction: were but a hundred men to combine that clear conviction of this, which I myself at this moment feel, even as I feel the certainty of my being, with the perseverance of a Clarkson, or a Bell, the promises of ancient prophesy would disclose themselves to our faith, even as when a noble castle, hidden from us by an intervening mist, discovers itself by its reflexion in the tranquil lake, on the opposite shore of which we stand gazing."—*The Friend.*

Bishop Ives' Farewell Sermon.—We were pleased to see a considerable extract from this excellent production in a late number of the Episcopal Recorder. Neither from us, nor, we are strongly inclined to believe, from the public, has it received the attention it deserves. As a manual of the reciprocal duties and obligations of pastor and people, it ought to be in the hands of every parishioner of every Church. We copy the following notice from the (London) Christian Remembrancer, for February—not because we think transatlantic praise more valuable than domestic, but because it evinces the sense entertained of Dr. Ives' faithful preaching, where no personal considerations could have weight.

A Sermon preached in St. Luke's Church, New-York, September 25th, 1831, on taking leave of his Congregation. By the Right Rev. Levi Silliman Ives, D. D., *Bishop of North Carolina. Published by Request.* New-York: printed at the Protestant Episcopal Press. pp. 15.

The teachers of the St. Luke's Sunday School, thinking it "highly desirable to retain, in a permanent form, the farewell address of their late beloved pastor to his congregation, requested a copy for publication." Such is the avowed reason of submitting this discourse to the public; and it is one equally creditable to both parties. The object of the Reverend Prelate throughout appears to be, to enforce upon the hearts of his hearers the imperative duty of supporting all institutions calculated to promote the glory of God, and the welfare and happiness of his creatures. The whole Sermon, indeed, displays intense anxiety for the eternal welfare of his flock, and promises well for the spiritual advancement of the diocese of North Carolina.

Without a Pastor.—The postscript of a correspondent of the Sunday School Union of our Church is as follows:—"Our town is delightfully situated on the banks of the S."—"there are two houses of public worship, one belonging to the German Lutherans, and one to the Presbyterians"—"the [Episcopal] congregation is without a pastor, but much wish to procure a suitable one, [to divide his services] between this place and D——, 10 miles distant, where a Church has lately been built."—"There is no clergyman in this place now who preaches in the English language, except a Methodist, who officiates on one evening in every second week."

LITERARY.

Blunt (Rev. I. J.) on the Reformation.—We are glad to learn that this able essay is to be republished by the Messrs. Harpers. Its author is one who thinks for himself. To be sure, his thoughts, (as, for instance, on regal supremacy and church property,) are not always fitted to our mould, nor yet nicely adapted to the transatlantic standard of opinion. But his toryism is more than redeemed by the originality which stamps every page of his production, and the well-weighed estimates of men and principles which he has contrived to render attractive and fascinating, by novel illustration and terse diction. One sees at first glance, that this is no second-hand retailer of trite facts and stale philosophy. He has searched for himself, and is determined to give his reader the full advantage of his researches. He does not follow the beaten track of unmingled eulogy on the instruments of God's glorious work in the renovation of his Gospel, because he has made himself familiar with every thing concerning them, and has seen them through no glass darkened to conceal their spots. On the other hand, the strong contrast between things *as they were*, and as the Reformation has made them, is the more discernible for the faithfulness and impartiality of the limner.

Life of Wiclif, by Le Bas.—We understand that the Messrs. Harpers have an edition of this work in press. The author's name is a sufficient warrant for the character of the work; its subject, for its interest.

The Christian's Companion, is the title given to a collection, published in very neat 32mo, by C. Wells, New-York, 1832—consisting of Jones of Nayland's invaluable 'Letters from a Tutor to his Pupils,' (a work which should be in the hands of every parent and instructer;)—and Baxter's 'Dying Thoughts,' abridged by Fawcet, Kempis' 'Christian Pattern,' (Wesley's translation,) and 'Apples of Gold,' by Thomas Brooks, works too well known to need a notice of their character from us.

OBITUARY.

Died at Hempstead, on the 14th instant, the Rev. Seth Hart. At his interment on Sunday morning, a funeral discourse was preached by the Rev. E. M. Johnson, of Brooklyn. Mr. H. was one of the oldest clergymen in the State. He was ordained by Bishop Seabury in the year 1791—removed to this diocese, and settled at Hempstead in the year 1801. About three years ago, he was attacked by paralysis, and resigned his Rectorship. He continued to decline both in body and mind, and was called to his rest on the day above mentioned.

INTELLIGENCE.

DOMESTIC.

Confirmation.—At the Mission-Church of the Holy Evangelists, in this city, 15 persons were confirmed on Sunday, the 18th inst., by the Bishop of this Diocese.

SUMMARY.

The Baptist Denomination.—Associational returns for 1831, embracing the United States, the British Provinces in North America, and Jamaica, West Indies, exhibit the following totals:—*Associations*, 300; *Churches*, 5,067; *Ministers*, 3,365; *Baptisms* within the year, 31,073; *Members*, 361,046. These numbers include 29 congregations of Seventh-day Baptists, in Connecticut, and 22 congregations of Six-Principle Baptists in Rhode Island and New-York. Subtracting from the returns 135 *Churches*, 104 *Ministers*, and 17,566 *Members* out of the United States, and the schisms, the Baptist denomination in the United States appears to consist of 4881 congregations, comprising 337,766 members, under the care of 3217 ministers;—an average of rather more than 70 *members* to each *church*, and three *churches* to two *ministers*. The average proportion of *baptisms* is rather more than 6 to each church.

Special Convention of Rhode Island.—The following is the official account of the proceedings of the Convention of Rhode Island, with reference to the separation of Vermont from the Eastern Diocese.—But one more State Convention remains to be heard from on this subject,—that of New Hampshire.

"At a special Convention of the Protestant Episcopal Church in Rhode Island, held in St. Paul's Church, North Providence, on Thursday, the 8th inst. Present the Rev. Dr. Crocker, and the Rev. Messrs. Taft, Bristed, Haskins, Batchelder, Brown, and Hathaway, and five lay delegates. The following resolution was unanimously adopted. That this Convention having been officially informed that the Churches in Vermont are desirous of withdrawing from the Eastern Diocese, and the Constitution of said Diocese requiring our consent, it is therefore resolved that we consent to their withdrawal."

G. W. Hathaway, *Secretary.*
Banner of the Church.

Genevanism.—The following is from a spirited and graphic account of the *non-Christian* sects in France, lately published in a Paris journal. Whether the spirit of *Genevanism* ever prevailed in this country, we leave it for others to say; nor shall we pretend to determine how far the characteristics here given, may account for that sympathy with the dominant and persecuting party at Geneva, which has lately been manifested in a certain quarter.—*Boston Recorder.*

"Among the varieties of Socinianism, there is one that demands particular mention. I shall designate it by the new word *Genevanism.** The characteristic of *Genevans* is to be *undetermined* and *silent* on fundamental doctrines of revelation. They neither adopt nor reject them positively; they avoid speaking of them. Indefiniteness constitutes their system of divinity; silence is its application. This fact is the more worthy of remark, inasmuch as no other instance of the kind is to be found in all ecclesiastical history. Other sects, Nazarene, Pelagian, or Unitarian, have boldy declared what doctrines they rejected; Genevanism alone has adopted the plan of saying nothing at all about the vital doctrines of the Gospel: its creed is to have no creed. The Genevans are explicit on those points only, respecting which Christianity and Socinianism use the same language; on others they are silent or wrap themselves carefully up in vague generalities. The Genevans will give you, for instance, a very fair argument in support of the truths of natural religion, the excellence of the morality inculcated in the Gospel, or a future state of reward and punishment, because, in respect to these, Christians and Socinians hold many things in common. But when a controverted doctrine is brought forward, the Genevans have no longer any opinion to give; they suppress the questions that come up; and as they take care not to preach all that they *do* believe, they in this way succeed also in concealing what they *do not* believe. Some may perhaps adduce against this general fact, certain publications and academic lectures, the faults of which are of a class very different from vagueness and uncertainty; but they, as every one knows, are the work of one or two individuals, acting as a forlorn hope, and half disowned: and, strange to tell, these exceptions themselves are proof positive in support of the general position, inasmuch as they have served to show that we are not to expect from the Genevans a formal disavowal even of the loosest Socinianism."

* It must surely be altogether unnecessary to say that this term is applied only to a party at Geneva. "All the world" there is not *Genevan*; and not only so, but I believe that, if there are any where men fitted by piety, character, talent, and learning, to destroy Genevanism, they are to be found in Geneva itself. Now, as often heretofore, the Reformed Church of France looks to that of Geneva with joyful expectation, because she sees there great models, superior minds, and as it were, a valiant advance-guard, ready to maintain the rekindling battle against the internal and external enemies of the Gospel.

The Cholera.—The breath of the pestilence is still directed toward the north and west, smiting its victims, while for the present it spares those equally at hand in other directions. Edinburgh and Glasgow are filled with just apprehensions, and the magistrates are active in taking measures to obviate the effects of a visitation which they cannot rationally hope to escape. The former city indeed has already witnessed the entrance of the malady, at least into her port, and as the evil must be encountered, it only remains to meet it in the best way that can be devised.—*Atlas.*

A *general fast* has been ordered by the government to be observed in England on the 21st of March, on account of "the danger with which the country is threatened by the progress of a grievous disease hitherto unknown in this island."—*Ibid.*

ACKNOWLEDGMENTS.

NEW-YORK PROT. EPISCOPAL MISSIONARY SOCIETY.

The Treasurer of the New-York Protestant Episcopal Missionary Society, acknowledges the receipt of the following sums, viz:—

1832.		
19th March.	Collection made at St. Luke's Church, New-York, $66 31	
"	Received of Mr. C. J. Aldis, of St. Luke's Church, to be added to the same, $10,	$76 31
20th March.	Received of the Ladies' Industrious Society of St. Paul's Church, Troy,	100 00
22d March.	Received of the Auxiliary Female Missionary and Education Society of St. Luke's Church, N. Y.,	200 00
		$376 31

Benjamin M. Brown, *Treasurer*,
22d March, 1832. No. 61 Water-st.

NEW-YORK PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer acknowledges the receipt of the following sums, viz:—

1832.		
March 16.	A collection made in St. Philip's Church, on Sunday the 11th inst.,	$31 63
" 19.	A collection made in Trinity Church, on Sunday, the 18th instant,	73 30
		$104 93

Thomas Browning, *Treasurer*,
At "The Press," 46 Lumber-st.

CITY-MISSION, PARISH AND SUNDAY SCHOOL LIBRARY OF THE CHURCH OF THE HOLY EVANGELISTS.

The following donations to this object, have been received since the date of the last acknowledgment:—

From a friend, cash,	$1 00
From 'An Episcopalian,'	5 00
From T. L. Clark, Esq.,	5 00

From a Teacher of the Mission-Church of the Holy Evangelists' Sunday School—

1 Polyglott Bible, 1 vol.—1 set Weller Tracts, 2 vols.—1 set Children's Magazine, 3 vols.—to be continued.—1 set Family Visiter, 2 vols.—to be continued.—1 Meeting of the Travellers, 1 vol.—1 Life of Nathan W. Dickerman, 1 vol.—1 Lady of the Manor, 5 vols.—1 Advice to a Young Christian, 1 vol.—1 Noble's Lectures, 1 vol.—1 Sumner's Exposition, 1 vol.

From a friend to the Mission-Church—

1 Buck's Theological Dictionary, 1 vol.

From a friend to the Mission-Church—

The Sunday School Teacher's Guide, by J. A. James, 1 vol.

From R. Whittingham,—

Porteus' Lectures—Young's Night Thoughts—Porteus' Sermons—Foster's Essays—Gisborne's Survey—Reid on the Mind—Blair's Class Book—Hall's Contemplations, 1 vol.

In behalf of the Committee,
J. M'Vickar, *Chairman.*

New-York, March 24th, 1832.

CITY-MISSION SOCIETY.

The Treasurer of the New-York Protestant Episcopal City-Mission Society, has received the following sums:—

Collections at Mission-Church,	$20 19
By the Committee for the congregation of Trinity Church.	
From H. Gebhard, Esq.,	$50 00
" John Low, Esq.,	20 00
" John Brouwer, Esq.,	15 00
" F. Cottinet, Esq.,	10 00
" A Friend of the Society,	5 00
" A Gentleman,	3 00
" A Lady,	1 00
By the Committee for the congregation of St. John's Chapel.	
From Jacob Lorrillard, Esq.,	100 00
" Jacob Shatzel, Esq.,	100 00
" Alfred A. Weeks, Esq.,	15 00
" B. M. Brown, Esq.,	15 00
" T. W. Ludlow, Esq.,	15 00
" Ogden Hoffman, Esq.,	15 00
" Charles Graham, Esq.,	5 00
" T. E. Bliss, Esq.,	1 00
" James Bleecker, Esq.,	5 00
One annual subscription,	3 00
	$398 19

J. A. Perry, *Treasurer*,
March 22. 33 Wall-street.

PROTESTANT EPISCOPAL PUBLIC SCHOOL.

The subscriber acknowledges the receipt of the following books, for the Library of the Protestant Episcopal Public School, from J. B. M'Vickar—

Diatessaron—Life of Richmond—Monitorial Instruction—Bigland's History of France—Bigland's History of England—Guthrie's Geography—Sherlock's Discourses—Churchman's Magazine—Grammar of Sacred History—Rotherham on Faith—Brown's Grammar, and a number of School Books.

J. M'Vickar.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending March 22d, from the following persons, viz:—

Rev. J. Kemper, D. D.—D. M. Hogan—J. S. Sylvester—Wm. M. Morison—O. Sheple, *remit.*—G. Carr Grundy—R. P. & C. Williams—S. Babcock & Co. 2, *remit.*—Oliver G. Steele—George E. Spruill—Truman Kilborn—Rev. Charles Dresser—Salmon Hall—Joshua Skinner, *remit.*—Mrs. C. B. Hall—Rev. D. Baldwin—Mrs. E. Potts—S. F. Lambert—H. Hurlbert—A. Pollock—J. A. Lee—T. Kilborn—J. W. Tompkins—T. P. Burger—L. A. Demill—S. C. Stratton—Rev. J. Chapman—Wm. Stavely, *remit.*—Latimer & Co.—Elisha T. Able—Rev. James Chapman, *remit.*

Packages have been sent from the N. Y. Prot. Episcopal Press, during the week ending March 22d, to the following persons, viz:—

Rev. J. Kemper, Norwalk, per Mr. Gale, New-York—J. & W. Gouchey, Ridgfield, Conn., per 113 Pearl-st. N. Y.—Wm. M. Morison, Alexandria, one box per schr. President—G. C. Grundy, Baltimore, one box per schr. Peggy Thomas—Prayer Book and Homily Society of Maryland, one box per schr. Peggy Thomas—Rev. John G. Blanchard, Annapolis, one box per schr. Peggy Thomas—Latimer & Co., one box per Union line—Miss Croes, one parcel, left at 37 Broad-st.—Rev. J. Chapman, one parcel, left at T. & J. Swords—Rev. L. Carter, one parcel, left at 78 Elm-st.—Mrs. Catharine Mancius, one parcel, left at corner of Walker & Broadway.

EPHESIANS III. 20, 21.

"Now, unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church by CHRIST JESUS, throughout all ages, world without end. Amen."

How rich, how great GOD's high behest,
How vast the hopes his word inspires!
Exceeding all thou canst request,
Exceeding all thine heart desires:
Yea, far abundantly, above
All power of speech, all human thought,
Is GOD's omnipotence of love,
The wonders that his grace hath wrought,
And is, and will for ever be
Accomplishing, my soul, for thee.

For thee, the spheres their orbits keep;
For thee, the sun with splendor glows;
For thee, the breezes rise and sleep,
And nature all her changes knows.
If this be marvel—marvel more
That He of life the fountain-spring,
The LORD of all this boundless store,
Creation's Lord and Nature's King,
Should leave his throne, and stoop to be
Subject to death, my soul, for thee.

Praise Him for life—say, canst thou weigh
That precious gift, or tell its worth?
Or of life's blessings day by day
The sum and magnitude set forth?
He gives thee all things;—would'st thou more?
Then more than all will he impart;
If earth and heaven, with all their store
Cannot suffice to fill thine heart,
Thou with His fulness fill'd shall be,
He gives HIMSELF, my soul, to thee!

(*London*) *Friendly Visitor.*

ECCLESIASTICAL.

From the Protestant Episcopalian.

NOTICES OF CERTAIN PERIODS IN THE ECCLESIASTICAL HISTORY OF ENGLAND: DESIGNED FOR STUDENTS IN THEOLOGY.

Continued from page 208.

FIFTH PERIOD.

THERE now presents itself a period for the especial notice of the student, in what took place at the restoration of Charles the Second. It has been the conviction of him who writes, that a few moderate alterations, such as were proposed, but not adopted, at a certain period of the reign, by Sir Matthew Hale, Sir Orlando Bridgman, and Bishop Wilkins, had they been made in the beginning, would have caused the comprehension of the most estimable, and of a great proportion of the Nonconformists, so as to have blunted the edge of an hostility which has been continued to the present day. It must be acknowledged with grief, that at the time alluded to, there was too much of the leaven of resentment for what the clergy had suffered, during the iron reign so lately terminated. What added much to the excessive rigor in return, was an incipient favoring of Popery, in those who filled the seats of the civil power: to which influence, nothing could have been less acceptable than measures tending to union among Protestants. What added much to the growing inclination to Popery, was the recollection of the many atrocious acts of the immediately preceding times: to which cause may be confidently traced so increasing a tendency to that form of religious profession among the higher classes of society. The danger became so great at a certain period of the reign of this king, as to rouse the spirit of the nation; which, when up, hurried them into such a degree of hostility against Popery, as issued in civil convictions and executions, not sustained by sufficient evidence. But here occurs another instance of the meeting of extremes. No sooner had the popular heat subsided, than there was such a reaction in favor of the court, as, if it had been discreetly managed, would have been subversive of civil and of religious liberty, and probably of Protestantism. But this was prevented by the bigotry and by the rash measures of the successor to the crown. These issued in a revolution, which has rested as well the religion as the civil liberty of the nation, on a ground enduring ever since; and it is to be hoped, likely to endure.

SIXTH PERIOD.

This notice is directed to what happened in November of 1688; and it will be a proper point, at which the student may settle his opinion on the distinction between the High Church and the Low Church parties, with their opposite principles. Those terms were not used in the senses attached to them among us at the present day; both parties contending for the institutions of the Established Church—in doctrine, in discipline, and in worship; but differing as to the degree of power to be exercised, as well in civil as in ecclesiastical concerns. The High Churchman contended for the hereditary succession of the monarchy, not to be interrupted by the tyranny of the reigning prince. Hence it was, that several of the Bishops, and others of the clergy and of the laity, made a secession, bottomed on allegiance to the abdicated king; which was continued until about forty years ago; and did not end but with the life of his grandson. Of those who continued in the establishment, there was no small number who entertained the same sentiment, and were prepared for any change which might render their theory triumphant. The opposite party believed, that for wise reasons the succession might be changed, by the existing branches of the legislature. In the concerns of religion, the former were for rigorous measures toward the Dissenters; and deprecated whatever might lead to a comprehension of even the more moderate of them; while the latter were favorable to measures tending to that effect, and to the cause of toleration. To the present writer, it does not appear how the doctrines called High Churchism, as then understood, can be maintained consistently with the limited monarchy of the English Constitution, and except on grounds of which absolute despotism is the result. This opinion would be dismissed, could it be shown to be unfavorable to the peace of society. But this is not the fact, and the contrary may be seen in the case in question; in the generating of two rebellions, and of a long withdrawing of allegiance from the peaceable possessors of the throne; who only can be contemplated by the Scriptural precepts on the subject.

SEVENTH PERIOD.

This, the last which shall be noticed, is at the accession of George the First. The event found the nation in a ferment between two parties, the Tories and the Whigs, who had conducted themselves with great animosity during the reign of his predecessor, Queen Ann. The said names were more modern marks of those who had been called High Church and Low Church: there being no longer an acknowledged, although there may have been in some a secret tie to the excluded family. It may be thought, with great appearance of reason, that the new king acted injudiciously, in unreservedly identifying himself with the Whigs, and in considering all the Tories as enemies of his government and of his person. Although Toryism was a considerable approach to Jacobitism, in the views taken of civil and religious power; yet, of those who ranged themselves under the former banner, it does not appear that the great body of them would either have countenanced the introduction of Popery, or have committed themselves to a civil war for the reinstating of the Stuart family. The king's treating of them as Jacobites, caused some of them to become such; and perhaps it would have been wiser to have balanced the parties against one another, as had been done by King William. Certain it is, that a contrary course, independently on its giving occasion to the rebellion of 1715, generated a leaven of jealousy and discontent in the minds of the clergy generally, not including the Bishops; the most of whom had been elevated to the bench by King William. Hence arose the great dissention between the two Houses of Convocation; and its being deprived of an opportunity of doing business, from that time to the present. Of the intervening time, it would be impossible to relate events, in what could properly be called a history of the Church of England: which is an issue much to be lamented, as it tends to give an unchristian appearance to the Church, exhibiting it in such a form, as if it were merely an engine of the State. It is a slender palliative of the privation, that the Convocation are summoned and assembled at the same time with the Parliament, and that they listen to a Latin sermon; while they cannot proceed to business without the permission of the king, which is never granted.

In the convocations held under King William, and in that last of convocations, held under George the First, there was presented the singular spectacle of zealous contrariety to the House of Bishops, in those who gave the tone to the measures of the Lower House: the opposition being conducted on each occasion by divines who had signalized themselves by the sustaining of the episcopacy to the utmost of its supposed heights.

Although the notices now taken, are principally designed for the qualifying of students to gather from ecclesiastical history, what may enable them to understand and defend their own Communion; yet it will be an additional benefit, if there should be strengthened and increased their respect and their affection for the mother Church of England. She is in an unsafe predicament from that spirit of reform, which, if it should happily succeed in the rectifying of abuses, may perhaps unsettle, in an extent which shall be inconsistent with the integrity of the ecclesiastical system. That there are existing evils, and especially some which do away even the appearance of discipline, can hardly have escaped the notice of any person who has paid attention to the subject. This, however, has not prevented there having been, at all times, an immense weight of piety, of talent, and of learning, which have contributed mainly to the upholding of the cause of Christianity, on the principles of the Reformation. Of this, the works of many of the Bishops of that Church, and of others of her communion, both clerical and lay, will be memorials in all time to come. It is here believed, that in a conflict likely to ensue, if she should either sustain a downfall from hostility without, or be vitiated by any prevalence of internal error, it will cause a shock to be felt over the extent of Christendom. Her deliverance from such an issue of present proceedings, ought to be a subject of desire and of prayer, with the members of the Protestant Episcopal Church in the United States, and with students in theology in particular.

W. W.

P. S. It would disappoint the design of these notices, if the candidate should consider them as countenancing him in limiting himself to the subjects of them, instead of possessing himself of the whole thread of the history of England; which will be essential to his character as a man of letters.

CHURCH DOCUMENTS.

From the (Charleston) Gospel Messenger.

ADDRESS OF BISHOP BOWEN,

To the Convention of the Church in South Carolina: Delivered February 15, 1832.

BRETHREN OF THE CLERGY AND LAITY,—I have but little to communicate as to Episcopal transactions, done since we last met each other in Convention. You are aware of the reason of this. The state of my health by the blessing of a kind Providence, somewhat ameliorated, having permitted me, before my absence from the Diocese, to visit Christ Church Parish and St. John's, (Berkley,) Confirmation was administered in the first named of these parishes, where the Rev. Mr. Fowler is worthily endeavoring to keep together a small congregation of pious people. St. Andrew's, on the Main, was also visited; and St. James' Church, (James' Island,) which had been made, by a happy and mutually satisfactory arrangement between its congregation and the Vestry of St. Andrew's, of which it had been a chapel of ease, into a distinct parish church, was consecrated.

Since my return from an absence of more than seven months' duration from the Diocese, (commencing a few days after the last mentioned particular of Diocesan duty,) I have held the customary annual Confirmation for the Churches of this city, in St. Michael's Church. The only Ordination, proper to the Diocese, which has taken place within the year, was that of Mr. David M'Elheran—admitted in February last, to Deacons' Orders. The Rev. Mr. Bartow, of St. Simon's, has recently been admitted by me to Priests' Orders, on testimonials from the Standing Committee of Georgia, in behalf of whose few Churches I have for several years, as you are aware, performed Episcopal offices, in conformity with provisions of the 20th Canon of the General Convention.

The only Candidates for Orders, received since the last Convention, are Mr. William H. Barnwell, of Beaufort, and Mr. Peter J. Shand, of this city. These are instances which are calculated to have an encouraging influence as to other and younger persons, inclined, but hesitating and fearful, to offer themselves to the service of the Church, in the ministry. Temporal inducement this calling certainly has nothing of, especially in this portion of the Church. There is, in the renunciation of the advantages of temporal interest and distinction already had, and of the clear prospect of their increase, which the cases of these individuals imply, an example of generous fearlessness of the consequences of "*forsaking all for* CHRIST'S *sake, and the Gospel's*," which we will hope to see some at least of the youth of our community, disposed to emulate. It is melancholy to look at the want of clergymen now existing throughout our borders. Exertions should be made by the friends of the Church and religion, whether in the ministry or not, in some degree, at least, to supply it. Much has been said of obtaining ministers from England. That many very pious and respectable young men, who have received Orders in the Church of England, with little or no prospect of preferment there, would gladly change that sphere of action, for that of our Church in the United States, I cannot doubt. But I am sure of the necessity of our being able to give distinct and special invitations, accompanied with some definite proposals, both of employment and support, before any such would emigrate to us, as we should desire to receive. One great reason of the difficulty of our inducing young men, in sufficient numbers, to make the ministry their calling, undoubtedly is, the too little and precarious provision, which, except in a comparatively few places, exists for its maintenance. Other causes obviously operate; but these, with less uncertainty as to the means of support, beyond the few first years of serving, when a very little will meet the calls of individual and personal need, might, in a great degree, be overcome. With all the discouragements and difficulties which in this interesting matter beset us, we should not forego the exertion which it claims. At the same time, no anxiety for the necessity of the Church in this respect, should induce any oversight of defects of character and qualifications, in all respects proper for the ministry. The whole number of Candidates for Orders in the Diocese is, now, only *five*.

Since the last Convention, the Rev. Mr. Elliott, originally of this Diocese, has returned into it; and is now, I trust, usefully occupied with the charge of Prince William's Parish. No other accession to the number of our clergy has taken place, except that made by the ordination of Mr. M'Elheran, a deacon; while in several instances, our Churches have become vacant. The Rev. Mr. Mott, last year Rector of Trinity Church, Columbia, has left the Diocese. The Rev. Mr. Dickinson, for many years minister of St. Paul's Church, Pendleton, has resigned the charge of that Church: and the Rev. Mr. Chanler, of St. Mark's, Clarendon, and the Rev. Mr. Mitchell, of St. James', Santee, have both discontinued to serve the parishes in which they had been employed. The last named of these, is entitled to the confidence and support of the members of our Church in a laudable endeavor to derive more adequate support for his family, from a female academy conducted by him in this city, than his parish had afforded him. The Rev. Mr. Trapier has become Rector of St. James' Church, James' Island, as well as of St. Andrew's Parish; and the Rev. Mr. M'Elheran, who had served the greater part of the year the church erected for the poor of our communion in this city, has recently accepted an invitation to become the minister of St. Helena's Church, St. Helena Island, from which the Rev. Mr. Field had removed.—The Rev. Mr. Taylor has accepted the charge of the Church on Sullivan's Island, which the Rev. Mr. Rutledge had resigned. I am not aware of any other changes, as to the ministry, among us, which have taken place within the year.—Beside the Churches mentioned already, as having become vacant, viz. Trinity Church, Columbia; St. Paul's, Pendleton; St. Mark's, Clarendon; and St. James', Santee; that also of All Saints, Waccamaw, reported last year as vacant, still continues without a minister. It has been kindly served, occasionally, by the Rev. Mr. Fraser; and a candidate for orders, licensed to officiate as a lay-reader, has assembled the congregation statedly.

The vacancies made in the Diocese, and the small number of persons offering themselves to the service of the Church in its ministry, may seem to indicate a deteriorated and declining state of our institutions. I feel, however, that such an explanation of these facts, needs not be resorted to. The same disposition and ability to support the ministry, which before existed in most of the places vacated, still remain, and are ready to avail themselves of any suitable opportunity of having its offices renewed; while in one or two places the altered state of population, and its condition, will sufficiently account for their present discontinuance. I know not of any decline in the state of our heretofore well-conditioned Churches, except as to that of one,* the report of whose excellently diligent and faithful minister, will show you the unhappy effect of the privation, by death, of many of its most valued and zealous members. There is reason, on the other hand, to entertain the hope, that the prosperity of such of our Churches is rather greater than less than it had been, and that confirmed stability and soundness have been resulting from the combining influences of steady, persevering ministerial fidelity, and outward agitations of religious opinion and feeling, inducing within our household of faith, more than ordinary reflection and inquiry.

In some portions of the Diocese, an extraordinary religious action has produced an excitement more than usual. Of the effects of this, were our hopes to be influenced by the example of similar occurrences at other seasons, under different auspices, and in other places, we should be bound to suspend them, until time should show whether the work of men had received a sufficiently legible impress of the Spirit of GOD. Decidedly persuaded, that the name of "revivals," with the sense commonly affixed to it, given to such occurrences, assumes for them more than we are authorized to admit of special divine interposition and blessing, I will not refuse to acknowledge any satisfactory evidence which a happy change of individual and social religious character may afford, that peculiar exertions of zeal have produced results making a befitting subject for the Church's joy.

With respect to such exertions of zeal, however, in gathering the people to religious assemblings for several successive days, to the suspension, or at least the interruption, in a great degree, of the engagements of common life, pursued under the authority of the law from heaven, which gives to *mankind six days for labor in all that they have to do*, I cannot but be strongly persuaded at least of their inexpediency, except under rare and very peculiar circumstances. In all places where the regular ministry of the word and sacraments is had, and the offices of the Church are celebrated on the Lord's day, under circumstances implying their generally happy influence, and bespeaking the satisfaction of the people with the manner of their administration, I could not receive any other impression of such assemblings, than that they must tend more to confusion than edification. I need not state more particularly the character of the exceptions to which I allude. Nor need I indulge the apprehension, I trust, of the existence any where within our borders, of an eccentric enthusiasm, which, under the name of zeal, will mistake the religion of imagination, feeling, and words, for that of the judgment, and the heart, and life, and postpone, in importance, the approved order and doctrine of the Church, having indispensable claims to be observed, to every temporary and varying device of individual caprice or pride. I am happy in knowing, as yet, nothing among us, that can, in any degree, merit the imputation of such error; and will only further remark, of the excitement which the extraordinary movements referred to are made to produce, that, in general, its tendency is to the rejection of the proper influence of pastoral counsel and authority, and to admit of no confinement of its operation within limits of the Church's prescribing; and that where such is the case, and any other effect comes from it, than that which exhibits our congregations more *grounded and settled* in the sober, Scriptural, practical Christianity of our Church, its existence becomes a reasonable matter of regret. That such good effect may, by an adequate vigilance, discretion and ability, on the part of ministers, be made to come from it, I would not dispute—but that the exertion of the same vigilance, discretion and ability, combined with the utmost possible activity, in the ordinary, noiseless tenor of our Church's way of ministry, is more to be relied on for an influence gladdening to the souls of those *who love the Lord* JESUS CHRIST *in sincerity, and approved of Him of whom the whole body of the Church is governed and sanctified*, is my sincere and deliberate conviction. I shall regret, at the same time, to differ, in entertaining such conviction, from any of my brethren.

As suggested by the subject of these observations, it may not be improper for me to remark, that the day in which our lot has fallen, certainly requires of the ministers of CHRIST, more than ordinary exertions of fidelity in their calling. It is marked with circumstances which call for the deepest concern of the friends of religion; and its ministers especially, while they studiously abstain from every thing that may possibly be liable to the reproach of the absence from their conduct of moderation, charity, or justice, cannot forego the claim which it makes on them for increased devotion to the objects of their calling, and hope, in the great event of earthly scenes, to "*deliver their own souls.*"

My brethren of the laity, who are present as representatives of the general body of those to whom I hold a relation of deeply affecting responsibility, will excuse my asking, through them, to be permitted to bespeak for the evil of their day, the most serious solicitude, expressing itself in all duly advised and prudent measures, that may give an increased efficacy among them to the ministry of the word and ordinances of GOD. This they cannot but regard as the *most available*, if not the *only* human means to be comfortably confided in, of restraining the prevalence of sentiments, destructive alike to the hopes of parents, citizens, and men.

It will be seen by the Parochial reports when read agreeably to the 45th Canon of the General Convention, that some of the clergy have given attention, so far as circumstances would permit, to the religious instruction of the slave population of their parishes. The Rector of St. John's, Berkley, wanting in no fidelity of purpose as to the responsibilities that are upon him, has endeavored, for a series of years, to give such instruction, under the observation and in the presence of proprietors and overseers, on plantations. His success, although less than could be desired, is not so little as to discourage his disinterested perseverance in that species of duty. When it cannot be performed in this way, seeming to me the most likely to be efficient, and for which I could earnestly desire that in all our parishes, proprietors might be induced to institute some regular provision, the mode which has been happily pursued in Christ Church and St. Andrew's Parishes, of assembling the colored population at the church, before or after morning service—or the mode adopted at Beaufort—or that in St. Luke's Parish, cannot but be beneficial, and must decidedly approve itself to all who look with due consideration, to the interests, as affected by it, whether of religion, humanity, or policy.

Of our General Theological Seminary, always so interesting to the Church in this Diocese, I have no particular information to impart, but what may more definitely and authentically be brought before you in a report of a committee on the subject of it, appointed with instruction as usual, to report before the Convention adjourns.

Of our excellent and valuable charity, the 'Society for the Advancement of Christianity in South Carolina,' I cannot forbear, as usual, to recommend the claims to all members of the Convention, and, through them, to as many other members as possible of the Church in the diocese. The report of the last year's proceedings of the Board of Trustees, is not yet ready for distribution. It is desirable that the parishes should advert to its trusteeship of funds belonging to country Churches. It is the safest, perhaps, and best disposal of them that can be made. The books of the Treasurer, showing the state of such funds, as well as those instituted by the Convention under the name of the "Bishop's Permanent and Common Funds," will be laid on the table for the inspection of all who are interested.

There is nothing more with which I need detain you from the business for which you have come together. I cannot dismiss your attention, however, without reverting to the absence which an afflicting Providence had rendered necessary for me, during so large a portion of the year. The indulgence of the Vestry of the Church to which I am particularly, as a pastoral minister, related, both in advising it, and tendering the utmost accommodation in their power, as to its expense, as well as the kindly facilitating services with respect to it, of my brethren of the clergy, demand my cordial acknowledgments. The occasion afforded by it of intercourse, in such little degree as bodily infirmity would permit, with the clergy of the Church of England, enabled me to realize the kindly and liberal fraternal affections entertained by them toward our Church in the United States; while the generous Christian hospitality of distinguished individuals among them, of different orders, became the subject of a sensibility, which cannot soon be permitted to pass away from my mind. Brought by it, also, personally to admire the pious zeal and learned ability by which I had, indeed, not been unaware that as a body they are distinguished; I have found the desire and anxiety which I had previously entertained of a closer intimacy of communication with them greatly increased. It is plain to me, that our institutions, in their spiritual interest and character, could not but derive from it much and various advantage. Unfavorable political influences from such a source will now be apprehended by none; nor can any among our clergy be supposed capable of the absurdity of being thus rendered impatient of the civil condition of the Church among ourselves. Above all, the goodness of GOD in permitting this absence, on obvious accounts so painful, to be passed, not in safety only, but with advantage as to the object for which it had been most reluctantly undertaken, requires a gratitude, which I must always feel my utter inability to express.

NATHANIEL BOWEN.

* Claremont.

THE DOCTRINES OF THE GOSPEL.

THE next thing will be, that with unfailing faithfulness and constancy we sound forth the Gospel—the mystery hidden from ages: namely, that by JESUS CHRIST the Son of GOD dying for us, remission of sins has been procured for the world. Be this our wisdom, to preach CHRIST crucified. To this point let all our discourses tend; to set forth these riches and this glory of the love of GOD toward us. For what more could the Father of mercies do for us, than to give his only-begotten Son for our salvation? What has he not with him freely given us? What shall we not obtain through his Son? What forbearance and forgiveness will he not exercise toward us? With the net of this doctrine we shall become fishers of men; and draw them as willing servants to CHRIST: for the hearts of sinners, burdened with the chains of their sins, and harassed by cruel tyrants, gasp after peace and liberty. Thus shall we implant in them faith, which worketh by love to produce really good works. For we do not preach CHRIST as having so died for our sins, as to leave us at liberty to live in them; but on the contrary, as having so redeemed us that we should no more yield ourselves to bondage; but rather die to sin, and putting on the new man, live not like the first Adam, who by his disobedience forfeited life and brought in death both to himself and to us, but like CHRIST, the second Adam, who by his obedience unto death restored us to life, and, becoming the first-begotten from the dead, gave to us the assured hope of the resurrection, and of future glory and immortality. Hence comes that blessed liberty of spirit by which we recognise GOD as our Father, love him whom we thus recognise, confide in him whom we thus love, and call on him in whom we thus confide, boldly crying, Abba, Father.—*Ib.*

THE NEW-YORK

PROTESTANT EPISCOPAL PRESS,

WAS INSTITUTED IN 1828.

Any surplus revenue that may eventually be realized from its operations is, by the Constitution, to be appropriated to the interests of the Protestant Episcopal Church.

Its objects, as declared by the Constitution, are the printing, binding, and publishing Bibles, Common Prayer Books, and other books, pamphlets, tracts, &c., on subjects connected with the doctrines, constitution, discipline and worship, of the Protestant Episcopal Church in the United States; and otherwise to aid the institutions of this Church, as provided in another article of the Constitution.

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